The Chaplain

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In this issue:

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Also:

SERMON ILLUSTRATIONS • AT YOUR SERVICE
RECOMMENDED READING • EDITORIAL
THEY SAID IT! • SKY PILOT SATIRE
VOICE OF THE READER • BOOKS
THOUGHT-STARTERS • NEWS AND VIEWS

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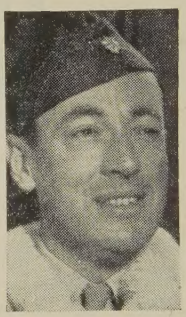
The Practice of the Presence of God

By Chaplain William V. Morgan, Army



Former Chaplain William V. Morgan's sermon, "When Easter Is Over," appeared in the April, 1948, issue of THE CHAPLAIN, which also mentioned his work in the establishment of the flourishing North Atlantic Wing Prayer Squadron during World War II.

IN Paris, France, in the year 1666, a man named Nicholas Herman entered the Carmelite Monastery. He was given the name of Brother Lawrence. During his many years in the monastery, he drew away from the routine forms of devotion practiced by the brothers and substituted his own forms of devotion, which he called *the practice of the presence of God.* Later in his life, the reputation of Brother Lawrence for saintliness and sagacity so increased that men of note outside the monastery began to seek him out. One of these men held conversations with Brother Lawrence and attempted to set down a report verbatim of his thoughts. One year after the death of Brother Lawrence these conversations were published under the most fitting title, *The Practice of the Presence of God.* This booklet has been circulated in countless editions and treasured through more than two centuries by pilgrims seeking the way back to faith and divine companionship.

The Technique

In this booklet Brother Lawrence's method of attaining this sensitive awareness of God is set forth in four steps:

(a) The first is *a great purity of life,* a guarding oneself watchfully lest one do, say, or think a thought displeasing to God, and, in failure, an immediate and sincere repentance thereof.

(b) The second is *a positive faithfulness in the practice of His presence,* a keeping of the soul's eyes upon God, calmly, trustfully, humbly, with a love that leaves no room for care or doubt.

(c) The third is *a looking to God* when taking up any common task, a prayer to Him at the beginning, a reliance during discharge of the task, and thanks when it is completed.

(d) The fourth is *an offering up of words of love, in silence and hiddenly:* as, "My Lord, I am wholly Thine," "O God, make my heart like Thine," or other words of loving trust.

Brother Lawrence concludes: "This way to the practice of the presence of God is not without difficulties at first, yet faithfully followed it leads to the most marvelous effects upon the soul, drawing down God's grace abundantly; insensibly the soul becomes illumined and contains the constant vision of God loving and loved. This is the holiest, most real and most inspiring of all manner of devotion." Brother Lawrence was remarkable considering the age in which he lived.

Applying Our Knowledge

Now I feel certain that all of us earnestly desire to become more sensitive to the presence of God in us, through us, and all about us. Many *Truth* students feel that if they were further advanced they could attain to this spiritual awareness. To attain their goal, they read many books or take some advanced course. This, I feel, is not the best way. It is not always *more knowledge* that we need, but it is the practical application of the knowledge which we already have which is essential. Spiritual growth comes from putting into practice the knowledge we already possess. In other words, to know and to feel our oneness with God we must *practice* the Presence of God. "Be ye doers of the word, and not hearers only."

To become proficient in any field one must practice. When done intelligently, greater proficiency will be attained sooner. This is true in the study of music, foreign languages, sports and every conceivable branch of human endeavor. Practice is the price of proficiency.

Thought control is entirely a matter of intelligent practice. And true religion is the *practice of the presence of God.* But note that I said *intelligent practice.*

It must be further emphasized that formal recognition of God, or talking about divine things, perhaps talking very poetically, is not the practice of the presence of God. You can go to a banquet and feast your eyes on all that luscious food before you, but the food will not build up your body and appease your hunger unless you eat it. No, to attain spiritual awareness and spiritual sensitiveness we must know and realize that God exists not merely in a nominal way, but as *the* great reality. We must know that He is present with us, truly feel that because He is God, all good, all powerful, all wise and all loving, we have nothing to fear; that we can rely upon Him to take care of us; that He will supply all that we need to have, teach us all that we need to know and guide our steps so that we shall not make mistakes. This is Emmanuel, or God with us.

Adopt Firm Personal Resolution

So resolve now to practice the presence of God. We believe that God is omnipresent, then why not make the belief a practice? In theory we believe that God is omnipotent. Then since God is the *only power,* surely our every act *is* God working in and through us. Then why not keep the Truth consciously with us? We say that we recognize Jesus as the great Teacher, the greatest Teacher the world has ever known, and we *call* ourselves "Christian"—meaning that we claim to follow His teaching. Then why not be true and *keep His sayings,* as He instructed, by saying of ourselves the very things which He said of Himself? He said, "The words that I speak I speak not of myself, but the Father that dwelleth in me, He doeth the works." In other words, recognize only the *real self* as *you,* reminding yourself over and over that, "I (the real you) and the Father are one."

Let me illustrate what I mean. Alexander the Great, magnificent in body and accomplishments, was called "the Divine Lunatic" because his entire life was fraught with a succession of events beyond human comprehension. Because of the lavishness of his expression, he was also dubbed "the Golden Lunatic."

His mother, Olympias, impressed

upon him that he was not the child of a human father, Philip of Macedonia, but that in reality she had been overshadowed by Zeus,—therefore, his nature and capacities were divine and not constrained within the narrow confines of human limitations.

Alexander *believed* this and acted accordingly. His appearance did not belie his divine birth and he was constantly doing the unpredictable and the impossible. His gentleness made him beloved in spite of the fact that he was a valiant and fearless warrior. His life was full of this divine quality, stemming from the fact that his mother told him he was divine. Alexander *believed,* and reproduced a divine quality in body and works.

And then comes *Jesus!* His mother was actually overshadowed by the Spirit—and while we have no record of her telling Him this, we see from the beginning of His career a succession of events which certainly come under the category of Divine.

And strangely enough one of the foundations of Jesus' teaching was "Call no man your father, but One which is in Heaven." We find Jesus saying to you and me—"You are not born of man but you are born of God—you are divine—you have the capacity to do God-like things, such as healing the sick, raising the dead, opening the eyes of the *blind.*" He also said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." And He left us not in the dark as to exactly what He meant by this, for again He said, "Say not lo here nor lo there, know ye not that the kingdom of heaven is within you?" According to His teaching the kingdom of God and the kingdom of heaven were one and the same.

If then His teaching is that the kingdom of heaven is within us, do we not clearly see that, putting it in other words, His injunction is nothing more nor less than, "Come ye into a conscious realization of your oneness with the Father's life. As you realize this oneness you will find the kingdom and when you find this, all things else shall follow."

I want to call your attention to the third step in Brother Lawrence's method of attaining spiritual awareness: "It is a looking to God when taking up any common task, a prayer to Him at the beginning, a reliance during discharge of the task, and thanks when it is completed." How sensible and how practical!

Menial Tasks Exalted

"But be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22

Brother Lawrence's superiors assigned him to the kitchen for his daily periods of labour. He was irked at first, but, calling upon his faith he philosophically acquiesced. Before long he was able to lift himself into the Presence among his stoves and pans, as readily as out of doors in nature, or in the silence of the oratory.

Concerning this, Brother Lawrence said: "With me, my time of labour is no longer different from the time of prayer. Amid the clatter and confusion of my kitchen, when numerous people are calling various orders, I hold to God, and with as great tranquility as though I were on my knees at the blessed sacrament. . . . In His service I turn the cake that is on the pan before me. When that service is done I kneel down in submission before Him, for it is through His grace

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hat I have work to do. Then I rise appier than a king. For me it is nough that I but pick up a straw rom the ground for the love of Him."

Oh, that we were as wise as Brother awrence! How rich and full and eep our lives would be if we hourly, omently, practiced the presence of od.

Long ago there lived a man who as a cripple. He made his living by egging for alms. For years he sat at he temple gate asking for silver and old. He has long since accepted his nfirmity as his natural heritage so e begs for a bit of silver. Picture the isciples knowing that if they threw im a handful of gold or silver they ere only doing what hundreds of thers had done in more or less de- ree, that in reality they would not elp him. At best, it would only be temporary relief.

"Silver and gold have I none, but uch as I have give I unto you," said eter. Then followed the gift of heal- ng. How much silver and gold would take to have bought that healing in he marts of the world? More than kely, from worldly standards, it was eyond price. More than likely, the ody of that cripple was in such an emaciated state that if the healing were possible, it would have taken years to have brought him back to normal. Back to normal by the knife, by food diet, exercise and long, long months of convalescing.

"Silver and gold have I none, but such as I have give I unto you."

The bestowal of the gift instantly rehabilitated the disease-laden body. Instantly the cripple accepted the priceless gift, leaped up and ran away rejoicing and singing. Picture the same cripple with a handful of gold. His joy might be increased for a moment, but he would soon return to his former limitation.

Note that the gift was instantly accepted. And what was the gift? It was the full recognition of the presence of God in the midst of him. Such recognition brought instant healing to the cripple and it will bring healing to you; healing of body, mind and guidance in your affairs.

Resolve now to know and to feel your oneness with God through the practice of the presence of God.

"But be ye doers of the word, and not hearers only, deceiving your own selves."

With the monstrous weapons man already has, humanity is in danger of be- ng trapped in this world by its moral adolescents. Our knowledge of science as clearly outstripped our capacity to control it. We have too many men of cience; too few men of God. We have grasped the mystery of the atom and ejected the Sermon on the Mount. Man is stumbling blindly through a spirit- al darkness while toying with the precarious secrets of life and death. The orld has achieved brilliance without wisdom, power without conscience. Ours a world of nuclear giants and ethical infants. We know more about war than re know about peace, more about killing than we know about living.

This is our twentieth century's claim to distinction and to progress.

—From an address of General Omar Bradley

SERMON ILLUSTRATIONS

"For the children of this world are in their generation wiser than the children of light."

She was a daughter of Israel, born and reared in the tradition of the Jews. She had married a Roman Catholic who was not interested in religion. Now their child was three years old and she wanted to begin religious training. The nearest synagogue was miles away so she began bringing the child to our Sunday school.

Last summer a vacation Bible school was organized. Every day she brought her child although it meant a bus trip, waiting three hours, and another bus trip home. She volunteered to help with the recreation of the youngsters in their play period and did a fine job.

Two blocks from the church lived one of our members who was approached about sending her child to school. No, she couldn't bring him. Well someone would pick him up. No, that wouldn't do either. She couldn't get him dressed and ready by 9 o'clock.

Is it not often true that those outside the household of faith "are in their generation wiser" than many who call themselves "Christian"?

—HERBERT N. GIBNEY (Saugerties, N. Y.)

At its first concert in 1948, the Minneapolis Symphony Orchestra and its director, Dimitri Mitropoulos, had a surprise in store for the audience.

As an encore they repeated a movement from the Beethoven Symphony which had featured the evening's pro gram. Scarcely had the encore begu when the director tiptoed from th stage. The orchestra went on playin without him, still maintaining perfe rhythm and faultless precision.

It was a clever, indeed a brilliar performance, indicative not only the orchestra's skill and training, bu of the absent maestro's leadership.

Since the Ascension, Jesus ha withdrawn from earthly vision, bu the presence of His Spirit can lea men to live and act in harmony.

—WILLIAM H. COOPER (Minneapolis, Minn

We smile at the foolishness of th people of ancient Troy. For a lon time they withstood the assault the Greeks, but one day they accepte into their city the large wooden hor within which were enemy soldiers. night the soldiers came out of th horse, threw open the gates of th city, poured in and were victorious.

We may withstand the assaults Satan bravely for many years, bu we must always be wary of innocen looking temptations which will adm the enemy.

—GEORGE H. VOLKMAR (Monroeville, Ind

Dr. Harry Tiebout, physician at th Blythewood Sanatorium, Greenwic Conn., thinks the surrender of chronic alcoholic to a higher pow is as dramatic as a confession of r ligious faith. He feels the first essenti step is the alcoholic's admission th alone he is helpless against alcoh "Surrender means cessation of r sistance . . . logically to be follow by internal peace and quiet. Loss self is basic. When the individu surrenders his ego, the way is open for God to step in."

—HARVEY L. HUNTLEY (Bedford, P

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The Community or Post Chaplain

By Chaplain (Capt.) John B. Youngs

(Headquarters, Berlin Military Post, European Command)

(This is the second in a series of articles to appear in The Chaplain on "The Contribution of Chaplains to the Occupation, European Command," prepared under the direction of Chaplain (Col.) Paul J. Maddox.

THE life of the community or post chaplain is one that never knows a dull moment, whether one is chaplain of a small community or the senior chaplain of a large post. The writer has been both since coming to Europe and has found service in these vineyards of the Lord not easy, but as a whole, delightful.

The community chaplain enjoys a position much like that of the civilian pastor. He deals not only with soldiers, but with American and allied civilian workers, families of dependents, displaced persons, and the local German churches and their pastors.

In reality, the chaplain has to be many things and most everything to many people. He is the chaplain to every soldier on his post and they are his Number One responsibility. The writer, in discussing the community chaplain, does not want to leave the impression that the soldier and his problems are in any way bypassed in the numerous other fields of endeavor of the post chaplains. Not only is he God's representative to the soldier, but he is his counselor, his friend, his advisor, and many times, the prompter of his decisions.

The famous USFET Circular No. 181 made the community chaplain assume a position which neither he nor his profession ever presupposed could be the lot of any minister of Christ. His recommendation on marriages between our soldiers, civilians and German nationals has placed him in the unwarranted position of regulating the personal lives of individuals. He has not shirked this responsibility and has endeavored to advise those who come to him to the best of his ability.

Far more in line with the calling of his profession is the pastoral work as the pastor of the dependent families on his post. His whole church program is centered now in providing a real opportunity for all believers to receive some of the benefits of religion they enjoyed in their churches at home. He must plan and carry on a Sunday school, Bible classes, youth activities, and organize welfare work.

For example, one chaplain came to a small community and found two women struggling to keep a small Sunday school going. They met at the local officers' club early Sunday morning, cleaning the main hall of stale cigarette butts and old bottles and then trying to hold Sunday

school. Neither lady had taught Sunday school before but they knew a need and were trying to fill it. The chaplain interested the local commander in the matter of Sunday school and it was moved to the local community school. Good material was ordered from the United States. A ladies' Bible class was started from which teachers were drawn for the school. In five months this school became the largest American community Sunday school in Germany. A Christian field grade officer became its superintendent. A staff of teachers and substitute teachers and families have been reached for Christianity that never would have been reached had not the chaplain caught the vision of the two untrained but willing ladies who made the start to offer religious training to the community youth.

The Chaplain's Problems

The task of the community chaplain is not always easy when he comes to a post. He may, on a large post, find his flock scattered at great distances from a central meeting place. This is true of the larger communities in Germany today. Problems are being solved in the various posts in different ways. On the writer's post, church services for the post were originally held in a large unbombed church. This was expedient early in the occupation when troops comprised the large part of one's congregation. The arrival of dependents changed the picture. They were scattered over a fifteen-mile area and bus lines were put into operation for their convenience. The bus and a former unit chapel were the solutions to the community coverage. The post chapel here is a former concert hall, repaired by a unit chaplain who wanted to have a suitable place for his men to worship. The unit was disbanded and the post took over. Now a bus runs every Sunday to pick up Sunday school children. It brings them to the chapel and returns them home after the Sunday school. The post buses all stop at the post chapel for Protestant and Catholic services.

Each community has its particular problems, but each is met by the community chaplain, who with God's guidance endeavors to give as complete a religious coverage to his people as possible.

Another problem confronting the community chaplain is one which confronts the local church at home—the teen-ager. This problem is even more acute here in Germany. In Frankfurt, Munich, Berlin, and Nurnberg, the chaplains are answering this problem with the Youth for Christ movement. Originally started by a Chaplain De Wite Baker of the 502nd Paratroops, this movement has grown theater wide and includes teen-age soldiers, dependents, and Christian German young men and women. It has become the training ground of Christian democracy in Europe. It stands midway between the Army GYA program and the German church. It is nonsectarian, nondenominational, but unites Christian young men and women of all faiths in one mighty young peoples' organization. Community chaplains find their programs as a whole more successful when they have an active Youth for Christ in their community.

Work with German Churches

One phase of the community chaplain's activity should not go unmentioned and that is the work done in connection with the German church

nd local clergy. The community haplain can do much to help re-stablish the German churches. He is i a position to receive and distribute eligious literature from American hurches and religious organizations. In the matter of material relief to he German Christians, he is very tive also. The community chaplain America to the German Christians e contacts.

On most posts the chaplains have the help of the Jewish Welfare Board and the United Catholic Relief in aiding the distressed and underprivileged. Protestant organizations such as the YFC, the NEA, and various Lutheran societies are also carrying on a relief program in Germany.

All in all, the community chaplain is a busy workman for God. His interest is centered upon that personal touch which allows men and women to see God in action.

New Overseas Marriage Guide

A new overseas matrimonial policy, featuring a marriage counseling service, as announced recently in a joint Army-Air Force publication (SR 600-240-5; FR 34-12).

The revised statement of policy, which constitutes a guidance for overseas ommanders, was published after expiration of the so-called War Brides Act st December 28 caused sharp changes in criteria for entry into the United tates of foreign wives of American citizens.

The marriage counseling service, suggested in the regulations, is designed insure that marriages will not founder because of inability of the brides meet immigration standards. Under the War Brides Act, an alien marrying member of the United States military service was assured virtually automatic ntry into this country without regard to quotas or regular immigration laws. nce expiration of the act, an alien spouse in order to enter the country must e approved for immigration under the permanent restrictions governing admission of aliens, and by the appropriate United States consul.

The regulation suggests that "a formal or informal after-duty course of arriage counseling, including discussion and interview with the unit chaplain" be held for each military person contemplating marriage. This course, e regulation says, should "include the fiancee where practicable."

Other suggested requirements include submission of notice of intent to wed, nancial planning, filing of application for permission to marry, and submission of such documentary evidence of physical, mental and moral well-being the theater commander may require.

The regulation recommends that "when practicable" the marriage ceremony e performed by a chaplain, and suggests that officer and noncommissioned fficer representatives of the applicant's unit attend the services. The Army d Air Force feel that performance of the marriage rites under military spices will lend a dignity and morale factor to the occasion which will offset e disadvantages attending a dual ceremony (civil and military).

RECOMMENDED READING

Book Reviews By The Editor

Union Guy

For those interested in acquainting themselves with the development of unionization among American workers during the past two decades, *Union Guy* is recommended. The author, Clayton W. Fountain, who is part American Indian, was born in an agricultural and fishing village on the Upper Peninsula of Michigan. At the age of 19 he went to Detroit and, after several other jobs, finally got a start on the production line of one of the automotive manufacturing companies. This was 21 years ago.

The author gives a firsthand picture from the inside of the growth and development of what is now the mighty United Automotive Workers Union affiliated with the Committee on Industrial Organization. Among other things, he shows us the abruptness with which men in the automotive industry suddenly emerged from the twelve-hour daily shift into a baffling depression which, as it wore on, brought many to the point of undernourishment and near-starvation.

Whether one is preaching to men in or out of the service, he can hardly afford to be unaware of this significant aspect of American life. This holds also whether one may be favorable or unfavorable toward these developments.

Among some of the interest-studded chapters are: The Boom-Time Blues; Free Enterprise Goes Haywire; "Arise, Ye Prisoners of Starvation"; "Starve the War . . ."; The Gruesome Twosome; Comrades in Retreat; Brotherhood versus Buckshot; "Give M Liberty. . . ."

Of importance also in understandin America today was the experience this worker with communism, how h was drawn toward it, how he wa driven away from it and eventuall reverted to a rather solid type Americanism.

Union Guy by Clayton W. Fountain. (T Viking Press, New York, 1949, 242 page $2.75.)

The Church's Ministry

For the chaplain who wishes extend himself along theological lin we recommend this 103-page boo Like some other continental theol gians, Dr. Manson pleases our deep tastes. If there is one thing whi the ministry and the laity of t Christian Church need to thi through more thoroughly it is inde the Kingdom of God. The autho refreshing sentences are as follow

"Jesus gathers round Himself company of people who should e body the Remnant ideal as He sees They are called by Him to share knowledge of God and His serv of the Kingdom alike in the exerc of its beneficent powers and in sacrifices that must be made for And it is to be noted that they not invited to create the Remnant to join it; not to build or bring Kingdom of God, but to receive and enter it.

(*Continued on page 13*)

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The Compassionate Heart

By H. H. McConnell

(Department of Evangelism, The Federal Council of the Churches of Christ in America)

"He loved me and gave Himself for me." How the heart of Paul must have leaped within him as he penned these words. What a sense of wonder must have possessed him as the magnitude of this thrilling conception gripped his mind. Christ's love is an individual love. It is not an impersonal love for the mass of men, but it is channeled down to the individual life. He is the individual Saviour of the individual soul. We talk of a ruler's love for his subjects, a general's love for his army, and we think of a rather impersonal regard for a great company. It is not thus that Christ loves men. Paul is saying here, "The whole program of redemption, including Bethlehem, Nazareth, Galilee, Gethsemane, Calvary, the empty tomb, would have taken place if there would be one person to be redeemed and that person were myself." This is the height and breadth and length and depth of the love of Christ which passeth knowledge.

There were two things which were a continual source of wonderment to Paul. He was amazed that the grace of God had singled him out and conferred upon him the riches of grace and the riches of glory; and the sense of wonder never left him that he should be entrusted with the good news for others. "Unto me who am less than the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ."

And what an amazing thing it is that the believer is privileged to be an interpreter to the world of the compassionate heart of the Master. "As the Father hath sent me," said Jesus, "even so send I you." Let your mind dwell on that and try to encompass its meaning. We who bear His name before the world are to be the interpreters of His grace and power and love. We are to reveal these qualities to others. All round about us are "those for whom Christ died" who are equally precious in His sight as those who are His own. That cross would have been raised against the sky if there had been but one of them to be redeemed.

"What Would You Do?"

No wonder Paul says, "Put on, therefore, as God's elect, holy and beloved, a heart of compassion." Recently my spirit was stabbed broad awake by an incident in the life of Wilfred Grenfell. He had been taken across the bay by an old fisherman to attend a man who was dying. They were cold and wet and hungry when they arrived at the fisherman's home. Tea was served to Dr. Grenfell and they apologized that there was no sugar or milk. In the home were children poorly clad and looking undernourished. Dr. Grenfell climbed the ladder to the second floor and found an old man dying of cancer of the throat. His aged wife, her eyes blinded by cataracts, was tenderly minister-

ing to him. When Dr. Grenfell returned to the first floor he asked the fisherman who had brought him, "Is that your father?" "No," was the laconic reply. "A relative, then?" persisted Dr. Grenfell. Again the answer was in the negative. Finally the fisherman volunteered the information that he was a neighbor. "How long has he been with you?" queried the doctor. "About a year," was the answer. "Does he pay for their food?" asked Dr. Grenfell, only to receive the answer "They have nothing." Said the doctor in wonderment, "Why do you share your living with them when you do not have enough for yourself and family?" And the old man answered with this piercing question, "What would you do, doctor?"

Abundant Opportunities

What would you do? What am I doing? That is the question every one of us must answer in this day when there are so many millions of men, women and little children who lie down hungry each night. The words of Jesus come with penetrating power in our day, "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me." And how up-to-date the words of John, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" Yes, we have abundant opportunities today to become channels of the compassionate heart of Jesus to those in physical need.

But tragic as is physical hunger, the unfilled hunger of the soul represents a greater tragedy. Our age has become sensitive to poverty and pain, but indifferent to sin. We are sympathetic to the hunger of the body but callous to the greater tragedy of soul hunger and spiritual starvation which is all around about us.

Our Lord never neglected man's physical needs, but His supreme concern was to meet and satisfy those deeper hungers of the soul, and how the Church—yes, how we as individual Christians—need to recapture the fervent, glowing, yearning passion of our Lord in His love for men.

We have talked much about a new world. We have made our blueprints and daydreamed a great deal about a world brotherhood which shall be characterized by unselfishness and peace "where man calls man his brother and loves as himself another." But our dreams are always rudely interrupted by one stubborn, ugly fact—the fact of human sin. All through history the blueprints of a better world have been destroyed in the blazing inferno of the wickedness of the human heart. There is no power to deal with that but the redeeming power of the cross of Christ. Always we are brought back to that wise reminder of the Master that we cannot produce figs from thistles or grapes from thorns.

In a great apartment project in New York City a slum and industrial area was cleared, and impressive apartment buildings arose on that site. The plans called for beautiful landscaping. The ground was prepared, topsoil was brought in and the grass planted. It flourished for a time and then bare spots appeared, and it was not a healthy-looking lawn. The soil was analyzed. It was discovered that drippings from the oil tanks formerly located there had fouled the soil. Heroic remedies were undertaken. The soil was removed to a depth of six feet and new healthy soil was

it in its place. The project cost 00,000. They knew that there was o use to plant grass and trees and shes and try to produce beauty on e surface when the soil beneath ould not support it. And have we t learned that we cannot build a orld of righteousness and beauty d peace out of the soil of unre-emed lives?

As a must in any blueprint for the ilding of a new world, there must the foundation of bringing men one one into a saving knowledge of rist and to an honest attempt to ve life as He would have it lived, d that requires the channel of lov-g, compassionate hearts.

When that type of compassionate al possesses those in the pulpit and ose in the pew, the love of Christ s found interpreters. The world is oved toward Christ only by those ho care and who care intensely. here rises a cry from our stricken orld today to those who are Christ's, Put on, holy and beloved, a heart of mpassion."

Recommended Reading

(*Continued from page 10*)

"This last point is of vital impor-nce for the New Testament doctrine the Church. It is of the essence of e matter that, while the Kingdom God is not created by human effort, is manifested in and through human res. The manifestation is supreme d perfect in the Person and Life of sus, insomuch that we can say, Origen did, that He is the King-m."

e Church's Ministry by T. W. Manson. lodder & Stoughton, England, 1948, 103 ges.)

THEY SAID IT!

● *An apt quotation is oft as good as an original remark*

Kindness lives by something outward expressing something inward; kindness is a sacrament.

—GEORGE E. BUTTRICK

If you can win a man's heart it is not difficult to convince his understanding.—SELECTED

Be peaceful in whatever you have to do this day, for God loves a happy workman.—EMERY LLOYD ARCHER

He is the true idealist not who possesses ideas, but whom ideals possess.—PHILLIPS BROOKS

Spiritual muscles are as dependent on exercise as physical ones.—SELECTED

Write it on your heart that every day is the best day of the year.

—EMERSON

Prayer requires more of the heart than of the tongue.—ADAM CLARKE

The tongue is like a race horse, which runs the faster the less weight it carries.—SAMUEL BUTLER

Rome endured as long as there were Romans. America will endure as long as we remain American in spirit and in thought.—DAVID STARR JORDAN

Parents who wish to train up their children in the way they should go, must go in the way in which they would have their children go.—BACON

VOICE OF THE READER

I have read with great interest your well thought-out article ["Shall We Down-Grade Chaplains?"] concerning the chaplains who have served or are now serving in the military or in Veterans Administration hospitals.

Your thought-provoking statement is one that should be brought to the attention of ecclesiastical officialdom with the hope that a clearer understanding of the chaplain's position will result and redound to the benefit of the chaplain.

CRAWFORD W. BROWN
2920 Thirty-fourth Street, N.W.
Washington 16, D. C.

Congratulations on your outspoken article on "Shall We Down-Grade the Chaplains?" I am an ex-chaplain—Presbyterian Church, U.S.A., and do not even have a church although I have tried many times.

Under our system—once out—always out.

PAUL M. MEIKLE
230 Wilson Avenue
Panama City, Florida

[The January, 1949, issue of THE CHAPLAIN, in which this article appeared, is still available. Send 25¢ to Circulation Department, The Chaplain, 122 Maryland Avenue, N.E., Washington 2, D. C., for single copy. In lots of 10 or more, 15¢ per copy.]

The Handbook of the Service Men's Christian League is indeed interesting. I have been working with chaplains for the past 18 months, and although I have heard and read about the work of this League, there has never been a chapter at any base where I have been assigned. We do have "fellowship groups." It seems to me that this League would help to promote Christian unity and Christian fellowship which is desired by all Christians and is hardly possible while we still have those who seem to want to continue in the work by themselves. I regret that I have not had the opportunity of being a member of such a league, and if I were staying in the service, I would certainly urge the formation of a chapter at this base, for at the present time we have no group of any sort.

WILBUR C. CAIN
1827 E. 7th Street
Olympia, Washington

[**Chaplains:** Are you making the most of the materials made available for your use in working with service men and women? The plans outlined in the Handbook of the Service Men's Christian League as well as the weekly Topic Talk discussions carried in each issue of *The Link* provide workable methods for the wholesome channeling of time and effort. No group is more earnestly receptive than modern youth.

Write us if you need any of the materials. *Ed.*]

SCANNED

American Seminary Chapels

V. The Chapel of the Good Shepherd General Theological Seminary, New York

By H. L. McGill Wilson

WHILE Virginia Seminary through its early director, the Surgeon General of the Army in the War of 1812, seems Army-connected, General Theological appears to be linked to the Navy. The Rev. Milo Mahan, a faculty member for many years, was uncle and tutor of Admiral Mahan, the author of *The Influence of Sea Power upon History*. Today the Seminary's treasurer and bursar is Rear Admiral Reginald Rowan Belknap, USN, Ret.

General Theological Seminary is of that older group of schools founded in the great decade which began with the establishment of Andover in 1808; went on with the Dutch Reformed in New Brunswick, 1810; to Presbyterian, Princeton, 1812. Until these were established students for the ministry read *read* theology with some clergyman just as aspiring lawyers *read* law with some attorney. One of the great clerics of New York, Dr. James Milnor, second rector of St. George's Parish, did just this—coming from a career as a congressman to enter that of the churchman.

General, although not in its present incorporate state, began its work in 1819 with five students who met in old St. Paul's Chapel in lower Broadway. But while there was instruction, independent building and equipment were lacking.

Here then came Clement C. Moore, who thought to gain lasting reputation by his *Hebrew Encyclopedia*, but is instead remembered as author of "The Night Before Christmas," and offered a whole city block to the Seminary. These were a part of his inheritance from his father, Bishop Benjamin Moore, and his mother, Charity Clarke Moore, daughter of the Widow Clarke. The latter had inherited the farm from her husband, a captain of the British Army, who had named it after the beloved Chelsea section of London.

Thus there was land but yet no funds for building. For three terms the Seminary worked in New Haven. A miracle occurred. Jacob Sherred died and left the then huge sum of $60,000 for the establishment of a seminary. Whereupon the seminary reopened in New York in March, 1822, and in July, 1824, moved to Chelsea.

For decades the first seminary building was what is known as Moore House. A second, like it, built in 1836, is still occupied today. For many years there was no additional material progress. During that time a young rector taught Hebrew there, thus compensating for the smallness or perhaps nonexistence of his salary. He was Dr. Houghton, founder of Transfiguration, which as "The Little Church Around the Corner" is America's most famous parish. Here too the first permanent dean was Dr. John Murray Forbes, great rector of old St. Luke's, for some

Tower and exterior of chapel. General Theological Seminary

years a Roman Catholic priest, later returning to the Episcopal communion. And here that reportedly shadowed figure, Benjamin Onderdonk, one-time Bishop of New York, taught ecclesiastical polity and law.

The growth of General Theological began anew with the election of Eugene A. Hoffman as dean. He was the elder of two brothers, both millionaires by inheritance through many famous old New York families; both became clergymen. It is estimated that Dean Hoffman's benefactions to General alone came to well over a million dollars. Yet he must not be thought of merely as a sheltered scion of wealth. It is known that in his youth he accompanied Agassiz to the Upper Peninsula of Michigan to open the great copper mines.

Dean Hoffman retained as architect C. C. Haight, son of Dr. Haight, rector of All Saints. All Saints is a marvelous old church edifice deep in the lower east side of New York and perhaps the second oldest Protestant church structure in Manhattan. Haight, who designed the great quadrangle of General Theological and its powerful chapel, is remembered as well as the designer of the older academic buildings at Yale, St. Luke's Cathedral in Portland, Maine, and St Ignatius Church, 87th Street and West End Avenue, New York.

The chapel at General, while definitely Gothic, has about it some o the massive power of the Romanesque It was built in 1886 and consecrate All Saints Day, 1888, the year o Henry H. Richardson's death. It would seem that Richardson's genius fo Romanesque must have impressed it self even on the Gothic work of hi contemporaries.

The quadrangle buildings, Jarvi Hobart, Pintard, Dehon, Sherre Dodge, Kohne, the chapel, Seabur Edson, White, Lorrillard, Hoffman an Eigenbrodt, are placed with the backs to the old streets and buildin of Chelsea, the area of New Yor through which Thomas Wolfe war dered and in which he lived whi writing some of his tremendous book

But entering the arched doorway Jarvis Hall and crossing throu to the interior one discovers the love lawns and trees of the Seminary clos while looking to the south at the 20 Street facade, one sees old red bri residences which with their chimn pots might be set in old Chels London.

Looking ahead one sees the inspir chapel tower of Magdalen Colle From it for years carols were su early on Christmas morning and Easter.

The chapel, like the remainder the buildings, is of deep-colored bri although the interior walls use lighter-colored, Roman-type br which forms a splendid backdrop a lends the inner structure that he and baronial effect found as well the Morgan chapel at St. Georg

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The Roman brick is even more splendidly used by Haight in St. Ignatius Church, one of his later works.

The chapel and its details reflect their era closely. Each element and fitment is the work of the finest craftsmen of those years. Even prior to entering one may note a splendid bronze tympanum representing the Good Shepherd rescuing a lamb from a thicket of thorns. One may also admire the fine bronze doors, both the work of J. Massey Rhind, the designs being his own except for a crucifix which used the Doré conception. Rhind, the Scot, whose father was also a sculptor, is the author of the great figures on the facade of St. Mary the Virgin in 46th Street, New York, as well as of the Stephen Girard figure in Philadelphia; while the Butler Art Institute in Youngstown has his four figures, Apollo, Minerva, Wisdom and Authority. His atelier was in 20th Street not far from the Seminary.

Entering the structure one comes into the ante-chapel (that portion of the edifice reserved to the non-student congregation). It is separated from the chapel proper by a massive screen of quartered oak which was executed in the studios of Ellin & Kitson, perhaps the greatest creators of church fitments America has ever had. The screen is topped by angelic figures, themselves worthy of study.

The pavement below the fine chestnut roof is itself a work of art. The marble mosaics were done in Paris under the direction of W. N. Burke, partner in the famed firm of Salviati & Burke, the latter originating in Venice. Near the sanctuary the pavement consists of interlacing quatrefoils which hold the Latin titles of the Christian virtues.

Within the chapel the seatings for the seminarians are in the cathedral chapter manner, facing one another rather than the altar. The rear rows of stalls are higher and oversee the seminarians. These are occupied by the faculty, while the stalls of the dean and sub-dean are even more splendid in being canopied. The wood of the chapel has been carefully tended. It may be darkening to richer tones but it is in no danger of blackening.

Walking up the gangway (which today is known inaccurately as the aisle) one may observe the over-all effect of warm tones of brown, tawny brick, lighter gold, with the gold inscription running about the walls, together with the richness of the window coloring. Advancing toward the sanctuary one sees seven steps of highly polished Italian dove-colored marble. Straight ahead is the massive high altar, its base of English alabaster from the royal quarries, its mensa in white marble. This and the reredos, whose pillars are of red marble, were built by Fisher & Brother.

In the niches of the reredos are nine almost life-size figures. These are

View of Seminary tower and buildings

Interior of the chapel at General Theological

also the work of Rhind. They are here more English in character, almost Teutonic in impression, with heavier faces and fuller draperies than were used in his later work at St. Mary the Virgin. The central figure is the Good Shepherd with a lamb. St. Paul on the Epistle side holds a church rather than his usual sword; next to him is St. Luke with his ox and then St. John. On the Gospel side are St. Peter, St. Mark and his lion, and St. Matthew. In separate niches on either side of the altar are Moses (Gospel) and Elijah (Epistle).

Now one may turn his attention to the stained glass. These lights were painted by Lavers and Westlake of London. The subjects were chosen by the dean with the collaboration of the Rev. Dr. John Henry Hopkins. The cartoons, it is believed, were done in England.

The window in the west (liturgically speaking) front, or entrance, has in its lower course the great judgments of the Old Dispensation: the Deluge, Destruction of Sodom and Gomorrah; Drowning of the Egyptians; and Capture of Jerusalem by the Babylonians. Above these are four lights holding the scenes of Christ on the Cross, the Piercing of His Side, His Burial, and His Resurrection. In the tracery above is a representation of the Creation.

It will be seen that the general scheme of the fenestration is to have Old Testament types in the lower course with New Testament fulfillments, and sometimes a higher fulfillment over that. For example, in the middle of one of the windows of the east (liturgically south) there is a representation of "As Moses lifted up the serpent in the wilderness even so shall the Son of man be lifted up"—but the illustrations are of the brazen serpent, the crucifixion and the enthronement in Heaven.

In the sanctuary the great window above the reredos is a broad adaptation of the usual *commissioning* window. Christ is depicted ordering the Apostles, but in addition are shown the election of Matthias, Paul preaching on Mars Hill; above this are bishops, priests and deacons in their vestments approaching the Lord enthroned on the rainbow.

Within this most interesting of the older seminary chapels have worshipped and studied an army of more than 3,000 who became clergymen of the Episcopal Church, including 14 of its bishops, and some 189 alumni and former students who served in the armed forces in World War II.

Here too was that faculty wit, Dr. Philander Cady, "the baldest man ever seen"—who came down to breakfast one morning in a house where he

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as the honored guest and said to his tonished hostess: "Whether it is ere tactlessness or insult, I found o brushes and two combs on the esser."

Here is a great library of more than 0,000 volumes, among which are the offman collection of Babylonian tab- s, illuminated missals and Books of urs, the Coppinger Collection com- ising a Gutenberg Bible, 1400 Latin bles, all editions of the Erasmus reek Testament, and examples of all nglish Bibles before the King James version. The Coppinger Collection was given by Dean Hoffman and Cornelius Vanderbilt.

Here in Chelsea and Chelsea Square is the seat of one of the city's greatest eating places, of massively gaunt Old St. Peters and the gracile pensiveness of Holy Apostles' just out of reach. In this area of strange charm preferred by some connoisseurs of New York to all others, the years will continue to see young men formed and consecrated to the service of God.

The Little Church Around the Corner

New York City's famous Little Church Around the Corner marked the one hundredth anniversary of its founding not long ago. First Protestant Episcopal church in this country to be named the Church of the Transfiguration, it got its nickname from an incident which concerned George Holland, an English actor who died in 1870. When Holland died, a friend of his named Joseph Jefferson asked the minister of a church on Madison Avenue to preside at the funeral. But the minister, sharing the prejudice of the day against the theatre, refused, and added, "There's a little church around the corner where they do that kind of thing." "Thank God for the 'little church around the corner,' said Jefferson, and hurried to East 29th, just off Fifth Avenue. There the rector, the Rev. George Hendric Houghton, agreed to hold the service. Newspapers took up the story and the nickname became popular.

More than 75,000 wedding ceremonies have been performed in the little church since the first one in 1850. Of these, 50,000 have taken place during the tenure of the Rev. Randolph Ray, the present rector, who has held the post for 25 years. Dr. Ray recently wrote a book called *Marriage Is a Serious Business,* in which he tells of his experiences as friend and counselor to thousands of persons coming to him for advice before or after marriage.

The "Family of the Little Church Around the Corner," organized in 1930, has a membership of 50,000 brides and grooms and their friends. Dr. Ray sends a personal note of greeting to each bride on her wedding anniversary each year.

Christianity in Uniform

By Erwin Endress

(This timely article was written especially for the News Bureau of the National Lutheran Council by Mr. Endress, who is a staff writer on the Staten Island, New York, *Advance*.)

YOU can't have peace of mind or happiness in the Army without a living partnership with God, Capt. Martin W. Baumgaertner, Lutheran chaplain at Fort Dix, New Jersey, told a group of recruits, fresh from selective service boards in the northeastern seaboard states, recently.

Faith is an asset, a soldierly quality, he told them. Without it a man loses his identity in the whirl of activity that is Army life.

Chaplain Baumgaertner spoke as a man with a mission. His mission was one of Christianity in uniform; but more—he was an integral part of that new, enlightened program known, for want of a better term, as the "New Army." He was a man to be reckoned with by recruit and officer alike.

The Chaplain says there is really nothing new about the "New Army." It is the regular Army in the process of improvement. Today it is a little better than yesterday. Tomorrow it will improve still more. Its goals for the good are unlimited. Today's Army places "welcome" signs in its reception centers. It serves coffee and doughnuts to recruits on arrival. Ra[ther than making an effo[to show "who's boss," [sergeant gives a friendl[word of greeting and er[couragement.

Actually, these are su[perficial changes. That th[program has been broac[ened to admit graciousne[is admirable. But that [has been broadened to ac[mit that faith is an integral part [being a good soldier is the most si[nificant change the "New Army" h[wrought.

The Army's recruit processing pr[gram is jam-packed with tests, inoc[lations, lectures, uniform issuanc[formations and examinations. All a[vital to the success of the progra[important to the recruit's milita[progress. Yet within the framework [this jam-packed program, the Arn[has allotted up to six hours of spiritu[and moral ministration to the cha[lains. "This, more than anything els[Captain Baumgaertner says, "shou[indicate how important a part of t[soldier's processing is the work of t[chaplain."

In a series of six lectures, m[terial for which is suggested by t[Armed Forces Talks put out by t[Department of the Army, Chapla[Baumgaertner outlines the meaning [American citizenship, the citizen a[his worship, basic moral principl[

the citizen in marriage and the family, the citizen and his obligation to himself, and the citizen's obligations to others.

It should be noted that the term *soldier* is avoided entirely in this series. It is a signal fact that the Army and its chaplains more than ever before are emphasizing that the rights of free Americans are at once part of soldierly living as they are part of civilian living. Moral and spiritual obligations belong to both.

The Most Valuable Instrument

No longer is the Army chaplain the "Holy Joe" of wartime days, the one to whom the "can't-take-it" soldier could resort for solace. Today's chaplains can "separate the men from the boys," according to Chaplain Baumgaertner.

"It has been a universal jest," he says, "that any man with a gripe, no matter how petty, could expect solace from the chaplain. It has been hinted that the chaplain is the trouble-shooter for only the pettiest of Army gripes. The impression has been given that chaplains are mouthpieces for guardhouse lawyers and professional eight-ballers. This impression is not held by the officer of today's Army who realizes that a good chaplain is an invaluable asset to his organization, and that if he wants the pulse beat of the outfit, the blood pressure and other symptoms of trouble in an organization, the most valuable instrument he has is the chaplain. The chaplain is the middle-man between officers and men, with a human rather than a military approach. He has access to every wind of opinion that may be blowing—which can cover a wide range of troubles, from neglected prisoners in the guardhouse whose organization has moved out, to food prepared haphazardly by a mess sergeant who has lost interest in his profession."

"Just What Is Spiritual?"

Chaplain Baumgaertner said the question often arises: "How much spiritual work do you do?" He says he can counter with another: "Just what is spiritual?"

Oftentimes, he said, a soldier tells a chaplain he is homesick for his girl when, after a half-hour's conversation, many needs are evidenced of a spiritual nature that are often not recognized by the soldier himself. He cited the case of a man who was absent without leave for 60 days, a serious Army infraction. This man was remanded to the guardhouse, his allotments to his family suspended. Called into the case, Captain Baumgaertner learned that the man had run away from the Army so that he could earn money to care for his sick wife and five children, in dire financial need.

Every man who has ever been quartered in an Army guardhouse for being absent without leave says he ran away to be with a "sick wife" or "sick mother." This, however, Chaplain Baumgaertner found, was a legitimate case. The man's allotments were insufficient to care for his family.

"This man lay in the guardhouse," the chaplain said, "wondering what was happening to his children, how his sick wife was progressing with her multiple tasks and without the additional funds which he normally would send her, and with a portion of his own pay cancelled by fines."

After studying the case the chaplain went to the Army judge advocate's office and recommended clemency

plus suspension of fines. The immediate pressure of the situation was thus removed. The ultimate aim, the chaplain said, is to get this man out of the Army. Reason: His parental presence at home is vital, far more vital in the case than the need for more money, although this too is a factor.

The chaplain also told of a wife with an 18-months-old child who lived in a parked automobile near the post so that she could be with her husband. The pair were fed by a kind-hearted mess sergeant. There was no water for washing, no plumbing facilities. Through the offices of the chaplain a single, unheated room was found for them. This is far from sufficient, but must suffice in the face of the housing shortage.

"Just what is a spiritual need?" asks the chaplain. "Just how many are brought into contact with the Savior through the physical ministrations of a chaplain will never be known. It is one of the unhappy features of being a chaplain that he rarely is able to see the fruits of his labor."

Chaplain Baumgaertner scoffs at the assumption on the part of some that Army chaplains must compromise religion to fit the military picture. "There is no pussyfooting about Christianity in today's Army," he says. "We make no effort to disguise the fact that we are Christians. Nothing is further from the truth than the idea held by some that because we are part of the Army we have to sidestep basic truths and dilute them so that they become palatable to all."

The truths of the Savior are being forwarded with a new and missionary zeal, he said.

A native of Huntley, Illinois, and a member of the Lutheran Church, Missouri Synod, Chaplain Baumgaertner has been in the Army over three years. A chaplain assigned to the engineers of the 82nd Airborne Division, he made regular jumps as a paratrooper during World War II in Europe. He carried with him a medical kit, communion kit and Bible.

As an Army chaplain in peace and war, he sees a stake for Christ in the new emphasis on the spiritual health of the American soldier.

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Power of Influence

Every man has a thousand roots and a thousand branches. His roots reach down through all the earth; his branches spread through all the heavens. He speaks with voice, with eye, with hand, with foot. His silence often is thunder, and his life is an anthem or a doxology. There is no such thing as negative influence. We are all positive in the place we occupy; making the world better, or making it worse; on the Lord's side, or on the devil's; making up reasons for our blessedness or banishment; and we have already done a mighty work in peopling heaven or hell. By the force of your evil influence, you have already consumed infinite values; or you have, by the power of a right influence, won whole kingdoms for God.

—*The Free Methodist*

Contacts with Families of Hospital Patients

By Chaplain F. J. Renz

(Veterans Administration Hospital, Butler, Pennsylvania)

THOSE of us who came into the Veterans Administration service from successful pastorates or parishes must feel a certain sense of loss. Interesting and absorbing, satisfying and challenging as our present work is, perhaps all of us at times remember and long for those wonderful associations we enjoyed with the family groups that made our churches go.

Every chaplain who will, can cultivate friendly relations with families who come to the hospitals to visit loved ones. Opportunities are not lacking. Indeed the problem is how to capitalize on all of them. In our hospital we have four regular visiting days plus all holidays. Then there are the seriously ill patients whose families may come to see them as often as they like or can. In the course of a year, then, there is a veritable avalanche of contacts possible.

The simplest and easiest way to make contacts with the patients' families is to call on the patients on visiting days. There is a natural setting. The patient and chaplain already know each other so that when he comes in the patient is usually happy to introduce his family. It may be said that the family also is pleased to see the chaplain and his interest in their loved one. However, a word of warning or caution is in order at this point. The chaplain must ever keep in mind the important fact that members of families come to the hospital for one specific purpose: namely, to visit with the patient. In the light of this, one must be always careful not to take up the precious time which the patient and his family want to spend together. Some people come from great distances, at considerable sacrifice perhaps. It would be inexcusable for any chaplain to impose his presence on such occasions. If the chaplain wishes to see the family and talk over any problem that he feels is vital to the welfare of the patient, he should ask the family to stop in his office for a conference before they leave the hospital.

Variety of Situations

The nature of contacts with families will differ with the various circumstances and particular condition of the patient and his home situation. Because of the great variety in situations and conditions, the chaplain will do well first of all to gain the trust and confidence of the patient and through him the friendship of his family. Sometimes we may find a situation which requires the reversing of the process. We may need the family to get next to the patient.

Happily, most of the contacts with families are on a friendly and social basis. During such contacts the task of the chaplain is an easy and usually a pleasant one, especially when the

patient is responding to the doctor's treatment and making good progress. In such cases the family, too, responds favorably to the obvious and satisfactory situation. The chaplain can, by his friendly interest in the patient, strengthen the peace of mind and joy of the family.

Of course there will be a small percentage who will not respond to the chaplain's interest and service, however devoted and sincere. Sensitive or inexperienced chaplains may be tempted, but only tempted of course, to feel abused by such lack of appreciation. Most chaplains, however, will take such an attitude in stride and only redouble their effort to be kind and understanding toward them in subsequent contacts.

Not all contacts with families are on the easy and social level. There are some trying situations that require every ounce of spiritual grace and power a man possesses or can muster.

Some families lack a comprehensive understanding of the vicissitudes of life. They know little of the physical laws and still less about the moral and spiritual laws which operate in this universe. This condition leads some to bitterness; others to a devastating fatalism. Still others profess a trust and faith in God but cannot understand why He, whom they believe and serve, should deal so severely with them and their loved ones. The chaplain as the pastor must face these and other similar problems with some families in order to be able to minister to their needs adequately and effectively.

Many contacts are made with families of patients who are not what one would call very sick, but of course, anyone who is in a hospital is a real concern to his loved ones. Here the main task of the chaplain may be to manifest his interest in their concern, reassuring them that everything possible is being done and that he himself is keeping in close touch with the patient.

Extend the Ministry by the Written Word

Perhaps some contacts will be through correspondence. Without overstepping the bounds of discretion the chaplain can extend his ministry by the written word. Letters concerning the patient's condition should be in general terms unless the doctor is quoted with his permission.

When we meet families whose loved one is in the hospital with a lingering illness which will take a long time to be cured or which may not be cured at all, we face a more challenging situation. With such families we must spend more time and exercise greater understanding and sympathy. We must be careful not to be over-optimistic with rash statements and promises. Neither dare we be doleful or hopeless. We must labor diligently to build a helpful and hopeful attitude.

In order to find new hopes or reinforce old ones, the chaplain may be asked to give his opinion on the patient's illness and condition, or what the final outcome is likely to be. This is extremely dangerous ground. Every chaplain ought to be aware of it and resist the temptation to walk on it. That is the doctor's field and should be left to him always.

Of course we need not leave the matter there if the particular family seems to depend upon us to bring them comfort on that point. We can suggest that they take up the matter with the doctor themselves or with

can get the desired information for them. Here again we point out that it is the part of wisdom to confine oneself to the doctor's statements, prefacing them with, "The doctor said, or says, or thinks" thus and so. In this way we will win and keep the confidence and respect of the family and doctor alike.

When Death Comes

Happily, most patients are restored to good health or otherwise discharged from our hospitals. We are happy and rejoice with the patient and his family on these occasions. From time to time, however, the angel of death steps in with the final summons which all eventually must follow. Our contacts and dealings with families are of an entirely different nature then. Fortunately not all people react to this finality in the same way. But all are struck with a deep and entirely natural sorrow and grief. It is difficult to give up a loved one, whatever the cause or however the end.

The most sympathetic and understanding person in the hospital ought to be the chaplain. The family of a departed one has every right to look to him for comfort and reassurance. It is not at all necessary to make long explanations of the why and wherefore of what has taken place. Perhaps the less said, the better. For the volume of words is not the measure of comfort. Indeed they may be an index to a lack of spiritual depth and a doubtful hope. If the family is sufficiently composed, the reading of a short Psalm or a fitting verse or a brief prayer is helpful. Reverent silence before God is more eloquent and effective than many of us know.

Yes, contacts with families, made with a sincere desire to serve and help, will pay rich dividends in the coin of friendship, goodwill and love.

(The foregoing was presented at a Chaplains Training Seminar last year.)

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REMEMBER THE SICK

The Christian practice of remembering the sick, calling upon them, sending them flowers and other remembrances, is in keeping with Jesus' friendliness and sympathy for the sick. Negligent is that Sunday school teacher and class that neglects its sick. It is fitting that class prayer should be made for the sick, and that calls should be made at the home, if this is not contrary to doctor's orders.

Dr. William J. Mayo, the famous surgeon, said: "In times of stress, religion gives spiritual comfort to the patient and, properly directed, may be more valuable to him than medicine. . . . Among all people in all times, religion has been successful in relieving sickness, so far as mental suggestion could give comfort or indirectly affect the physical condition. The churches of all denominations have special workers among sick people. These clergymen carry to the sick not theological arguments, but faith in a higher power. These sincere men are one of the most helpful influences in hospital work. The patient who is very ill receives great help from this leadership."

—Westminster Uniform Lesson Teacher

Reminiscing

By Arthur Capper

(Former United States Senator from Kansas)

IF over the years—a third of a century in public life and a half a century as an editor and publisher—I have worked out my philosophy of life, it would run something like this.

I try to live each day so that I like to live with myself and feel that tomorrow I still will like to live with myself. After all, when all is said and done, it is with myself that I have to live, so I might as well try to live in good company.

My parents and the Kansas in which I grew up furnished me with a solid foundation on which to build a life, I have decided in late years. One does not get quite all these things in youth. Too busy living, I guess.

Father was a Quaker, an abolitionist and a dry. He believed in work; in thrift; in sobriety; in God. He was always curious; liked to know new people and get familiar with new things and how they were related to old things. I like to feel that I still have the curiosity I inherited from Father, and also some of his crusading spirit and other good qualities—and also the tolerance and good will that characterized Mother all the days of her life.

I think I have gotten much out of life. I enjoyed life as a boy, as a printer, as a reporter, as an editor, and as a publisher. I certainly enjoyed being governor of Kansas and being a United States senator from Kansas. I like to think that I did a good job as a printer, reporter, publisher, as a citizen, as governor of my state, and as senator.

During these years I have come to have a wholesome respect for the opinions and decisions of the majority.

I have met many interesting people and I would like to tell you about some of them.

Back in 1891 the old seventh district of Kansas sent a Populist to Washington. He was known as "Sockless" Jerry Simpson, and he was some rabble-rouser. The *Topeka Capital* newspaper was on the other side of the political fence from Sockless Jerry and the other Populists so one of my jobs in Washington was to report to the Kansas readers of the *Capital* on Congressman Jerry Simpson.

Sockless Jerry was really a man of unusual ability, force of character, and courage, and he was a masterful orator. But like some of the rest of our great men, he never had learned to spell. In fact, he might well have been graduated from some of our modern high schools in that regard. In those days Congress did not have any legislative bill drafting service

SCANNED

Each member had to write his own bills—unless some lobbyists for the railroads or other special privilege group wrote them for him. But Jerry wrote his own bills, and wrote them in longhand. Typewriters were pretty scarce in those days. Well, as the *Topeka Capital's* first reporter in Washington I used to take Jerry's bills and wire them to the paper just as he had written them—and the spelling was something awful. I had the cruelty of youth at that time and thought it was great fun to send out those bills with all the misspelled words. Later, after I held office myself, I learned that it is not nearly as funny to be made fun of in the public prints as it is to make fun of other people's misfortunes.

Some of Them Were Women, Too

There were some other interesting people among those Populists, and some of them were women too. Among the Kansas Populists were two unusually gifted women who pretty nearly set the prairies afire with their oratory. There was Mrs. Annie L. Diggs, and there was Mary Ellen Lease. You may have missed it in your studies of history, but there was a severe farm depression in the late '80s and early '90s. And there was a farm revolt—I suppose in these days it would be called, in the lingo of the left, an agrarian revolution. Farmers burned corn for fuel rather than sell it for a few pennies a bushel. Mary Ellen Lease made an entire campaign in Kansas based on a phrase that kept the farm states advising the farmer to "Raise more hell and less corn."

You might say that she was one of the earlier advocates of crop control to reduce surpluses.

Carrie Nation's Hatchet

And then not so long after Mary Ellen and Annie L. there was a Wichita lady named Carrie Nation, who carried a hatchet—and used it! She was an ardent dry and specialized in smashing mirrors and glassware and other fixtures in Kansas saloons.

I had an interest in one of Carrie Nation's exploits. I guess it was about the time I was city editor, or maybe it was political reporter, on the *Topeka Capital.*

The *Capital* did not approve of the wet city administration in Topeka and it was up to me to do something about it. From our viewpoint the Topeka administration was vulnerable, politically at least, on enforcement of the prohibitory laws. There were a number of saloons in Topeka running wide open.

I got in touch with Carrie Nation at Wichita and suggested she come to Topeka—with her hatchet. She did. I met her at the railroad station and acted as guide and chief mentor. Carrie and her hatchet certainly laid waste the first five or six saloons she visited. The mirrors and bottles and glasses took heavy punishment. By that time the word got around and the other saloons were closed and locked. So Carrie had to content herself with smashing some glass—plate glass at that—windows on her way up to the *Capital* office. I went right along with her, taking notes. It made a whale—I suppose today I should say a red herring—of a good story. The wire services carried it all over the nation.

And, what was more to the point from the *Daily Capital's* viewpoint, a few weeks later Topeka voted out the entire city administration, mayor, councilmen and all.

Of course, Carrie Nation was a lawless character—but so were the saloons. And as far as I recall, no one ever tried to stop her. The saloons just closed up and the bartenders ran for cover when they heard Carrie and her hatchet were coming.

There have been a lot of fighting characters in the history of Kansas—the John Browns and Carrie Nations, the Mary Ellen Leases and William Allen Whites. And it is my guess that when the dark days come again we will find that they have left descendants who also are not afraid to fight for what they believe to be the right.

I have met some noteworthy characters during my 30 years in Washington too: Calvin Coolidge and Huey Long; Winston Churchill and Teddy Roosevelt; Franklin D. Roosevelt and Robert M. LaFollette, Sr.; Walter Johnson of baseball fame and Mrs. Osa Johnson, who hunted wild animals with cameras all over the world; two Kansans running for president the same year, Alf M. Landon of the GOP and Earl Browder on the Communist ticket; Will Rogers and Walter Winchell—and on and on. I think it was Will Rogers who remarked that if you don't like Washington weather stick around a minute and you'll get something different. Well, that is true of Washington officialdom too. Washington is a weathercock that can change front even before the weather bureau discovers that there is a shift in the winds that blow.

I enjoyed my 30 years in Washington and my 50 years of life in Kansas before coming to Washington. If I had to sum up my philosophy in one sentence I would say:

Live and let live—and lift a little more than your share.

Help in Character Guidance

By Walter Clarke, M.D.

(Executive Director, The American Social Hygiene Association)

IN 1948 the presidentially appointed Interdepartmental Venereal Disease Control Committee, with representation from the Departments of the Army, Navy, and Air Force, the Veterans Administration, the Federal Security Agency, and the Public Health Service, officially requested the American Social Hygiene Association to cooperate with it in the National Defense Program and, among other things, "to make available to the Armed Forces, on request, educational material and advisory services."

The American Social Hygiene Association has responded. It can bring to the character guidance program of the chaplain much of the help which he needs to do that which, by inherent desire and now by official order, he is supposed to do. In addition to its services with the armed forces, it also brings 35 years of rich cooperative experience with a wide range of educational, social, welfare and religious and character-building agencies.

For the information of those chaplains who are new in the service, the following brief information about the American Social Hygiene Association will be of interest. The American Social Hygiene Association was incorporated in 1914. Its national office is at 1790 Broadway, New York 19, New York, and Walter Clarke, M.D., is the executive director.

The purpose of the American Social Hygiene Association is the promotion of "the highest standards of private and public morality" and of socially effective living by fostering the most constructive expressions of the creative instinct in man.

Objectives of the Association

In order to achieve this goal and protect fathers, mothers, children, and society from the regrettable and tragic results that flow from the misuse of our sexual endowment, the A.S.H.A. activates the following three practical inter-related objectives:

1. *To promote an integrated program of education* designed to give a full sense of responsibility for sex conduct and an adequate preparation for marriage, parenthood, family life and other human relations.

2. *To combat sexual promiscuity,* including prostitution (which is commercialized promiscuity), and to study and encourage enforcement of laws for the protection of individuals and communities against its physical, social, and emotional damages.

3. *To eradicate syphilis, gonorrhea,* and the other "venereal" diseases

through cooperation with medical, health, welfare and other agencies, in finding, treating and curing existing cases, thus checking the spread of infections.

How to Get Help on Character Guidance from A.S.H.A.

Any chaplain who desires information on such subjects as the history and progress of social hygiene, education for personal and family living, information for service men or the wives of service men, medical, public health, legal or protective aspects of social hygiene, activities of the armed forces in protecting the health and morals of soldiers, sailors and airmen, and other means and methods of community cooperation and organization needed in making social hygiene and character guidance programs effective, should communicate directly or through channels with (1) The American Social Hygiene Association Field Representative stationed nearest to him or (2) the Chaplain Consultant at Large as listed below:

1. The Field Representatives

Mr. Alfred Kreech, a veteran of World War II, an experienced lawyer and social worker, will cover nine northeastern states (Army Area I). Office: Association's headquarters—1790 Broadway, New York City.

Mr. Thomas Edwards, a veteran of World War I, experienced in public relations and public health, will cover seven eastern states and the District of Columbia (Army Area II). His headquarters are also at 1790 Broadway, New York City.

Mr. H. Lamar Boland, a veteran of World War II, experienced in extension work and community organization, covers seven southeastern states (Army Area III). Office: Room 205, Grand Theatre Building, Atlanta, Georgia.

Mr. Whitcomb Allen, a veteran of World War I, and a field director of the Social Protection Division of the Federal Security Agency during World War II, covers five southern states (Army Area IV). Office: 909 Maverick Building, San Antonio, Texas.

Mr. Thomas Richey, a chaplain veteran of World War II, more recently Director of the Venereal Disease Education Division of the Chicago Health Department, will cover twelve states in the central part of the country (Army Area V). Office: 165 E. Ontario Street, Chicago, Illinois.

Mr. Patrick Kelley, a veteran of World War II, specialist in publicity and community organization, recently executive secretary of the San Francisco Tuberculosis Association, will cover eight western states (Army Area VI). Office: 995 Market Street, San Francisco, California.

2. The Chaplain Consultant at Large

Mr. Raymond P. Sanford, a chaplain veteran of World War I, since then engaged in social work and education, Chaplain Consultant at Large. Office: 1790 Broadway, New York 19, New York.

Pamphlets, Books, and Periodicals

Classified pamphlets and books are available to chaplains and others on a loan or, in some instances, a free basis. Periodicals, *Social Hygiene Journal* and *News*.

Chaplains are most cordially invited to visit the headquarters or field offices of the Association for conferences, to look over publications or for any other help the Association can give them.

Are You AWOL?

By Earle V. Pierce

(Baptist Minister, Minneapolis, Minnesota)

A native of Michigan who pioneered with his parents to South Dakota in 1883, Dr. Pierce is a graduate of the University of Chicago. He has held five Baptist pastorates and for 18 years has been a member of the American Baptist Foreign Missionary Board. He was president of the Northern Baptist Convention in 1937. Nine years ago Dr. Pierce resigned his pastorate to do Bible Conference work and to write books. He is the author of *The Conflict Within Myself, The Church and World Conditions,* and *The Supreme Beatitude.*

ON a train out from New York were two MPs, fully equipped. In conversation I found that they were on their way to Michigan to bring back a deserter, who had been apprehended and was being held there. I felt sorry for this soldier who, misguided by his selfishness and seeking to save himself, had deserted the service, had been searched for and seized and now was to face imprisonment and dishonor, his manhood covered with a fearful blot and the very purpose of his citizenship destroyed.

But as I listened from time to time to the conversation in the washroom of these MPs, I found that they were themselves AWOL from the higher, truer service, the kingdom of God. Their profanity and vulgarity proved that. I fell to thinking how every sinner is AWOL with a deeper meaning than that of a deserter from an earthly army.

Life is an induction into the service of the kingdom of heaven for which man was created. Creation is a kingdom for a purpose. Every part in it has its place and service, from the angleworm to the angel, from the electron to the archangel. Personality has the highest place and the highest service. Earthly government at its best illustrates the heavenly. Man is not the center of the universe any more than the private is the center of the army. The early chapters of the Bible gleam with these great truths. The first man and woman were created and placed in the Garden. Their lives were to be a service to God.

Their Desertion

Then came their sin, which was a desertion from service. They became enemies to the government. They were AWOL, and that of the most serious kind in the universe, deserters from God! As vital factors they had failed. Attempting to save themselves, they had lost themselves. They had developed that sin which, if unchecked, would destroy the universe. This is the sin of everyone who is not in the service of God for which we were all created. This is what it means to be a sinner. It is to be a traitor, a deserter, a failure of the very purpose of humanity.

A deserter always tries to hide himself as did Adam and Eve. One fig leaf would not cover them, so they took to the bushes. Every sinner since has tried that, tried to cover his soul with self-righteousness. He takes refuge in lies. He hides behind excuses

which have not a shred of truth to them.

But as with the earthly government, so with the heavenly, there come search and seizure. The power of the earthly government, through its army and otherwise, is great. The FBI can run down even an Al Capone. Deserters from the services are finally caught. But this is nothing compared with God's power of search and seizure. "All things are naked and open to the eyes of him, with whom we have to do." The picture of Jehovah God coming into the Garden of Eden and calling out, "Adam, where art thou?" forecasts the whole of human history. At the end it will be known that there is never a soul slinking away from God that has not heard His voice saying, "I have found you." David sinned, but there came the prophet of God saying, "Thou art the man," and David knew the hand of God was upon him. The prophet pictured the search and seizure drastically in Amos 9:1-4. "I saw the Lord standing beside the altar; and he said, Smite the capitals, that the thresholds may shake; and break them in pieces on the head of all of them; and I will slay the last of them with the sword: there shall not one of them flee away, and there shall not one of them escape. Though they dig into Sheol, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down. And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence I will command the serpent, and it shall bite them. And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good."

Then comes imprisonment. This is sad indeed for the soldier. He loses such freedom even as the services give. He loses the life of a service man. Instead of being decorated for bravery, he is branded with cowardice. Instead of citizenship he gets servitude. There is no chance to him for the badge of faithfulness. But it is sadder for the soul. Adam and Eve were condemned to disciplinary punishment. But the fearful thing for them was that darkness and deadness came upon them, which is still upon every soul that has not surrendered to God and returned to His service.

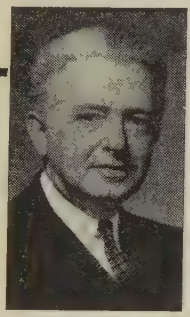
"But He That Doeth. . . ."

And it is the darkness and the death which will deepen into eternity if not repented of. "The backslider in heart shall be filled with his own way" is the word of God. The sinner at least is imprisoned in this world for all the good that he is ever going to have is the prison fare of this world. When he is released by death it will not be into the abundance of the heavenly life, but into a region of final punishment. But the Apostle John in his first letter in the second chapter, verses 15 to 17, urges upon Christians, "Love not the world neither the things that are in the world; for all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, with the lust thereof: *but he that doeth the will of God abideth forever.*" So apart from any question of punishment, it is tragic for a person to live just for this life, for this kind of life is not

(*Continued on page 40*)

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"



By Dr. Paul Scherer

No Static Religion

In the sixteenth chapter of the Gospel according to St. John, Jesus told the little circle of his friends how it would be with them: "I have yet many things to say unto you, but ye cannot hear them now." He meant that there was a good deal more to come; but they couldn't lift it at the moment. They weren't ready for it.

And indeed they weren't! Sitting around Him there the night before the crucifixion, bewildered; in the shadow of some dreadful thing, and they knew it! He must have longed to tell them how it would all work out. Again and again He hinted at it, only to find them still further confused. So He had to wait. He had to wait until after the resurrection, until after Pentecost, holding back until they could manage. He has had to wait from generation to generation. Because people cannot be talked into any understanding; they have to live into it. No use discussing trigonometry with a lad who hasn't studied algebra! There were "yet many things"; but the time was "not now"!

Most of the trouble we have with the Christian religion comes either of unapprehended truth, or of what presents itself to us over and over again as unfulfilled promise. That last is strangely hard to take. Horatius Bonar wrote the much-loved hymn we often sing: "I heard the voice of Jesus say 'Come unto Me and rest' "; then he set down his own experience: "I came to Jesus as I was, weary, and worn, and sad; I found in Him a resting place, and He hath made me glad." But how has it been in your case? Are you so everlastingly glad? His thirst was quenched. Is yours? Is all your day so bright? It's wonderful when it happens; but when it doesn't, what then? When the fulfillments are put off, and the dividends don't come in, and the interest itself is overdue? That's what I want to get at more than anything else. And the answer doesn't come by way of any adventure in philosophy: it comes by way of an adventure in living!

Suppose we take something that's of prime importance: religion, when it's the Christian religion, contrary to the manifest opinion of many, is never just static. It doesn't stay put.

Which means, of course, that often enough you and I are being least when we think we are being most religious: when we are spending our time, for instance, with things that took place a long while ago; reading the Bible; studying up on Church history or Christian doctrine. All of that helps; but none of it is what one

might call being particularly religious. Doing it is a necessity, but it's a necessity that's stultified by doing nothing else! Religion primarily is what's going on now; not what went on when the Jews crossed the Red Sea, or when Jesus of Nazareth was crucified on Calvary! You cannot separate it from history, but you cannot conclude it with history! It has to do with our vision, not with Isaiah's; not with the blindness of the disciples—we are forever amazed at that; not with what they missed of God in Jerusalem, but with what we are missing of Him in New York and San Francisco and London! It has to do with the people who either contribute toward the solving of our problems by stepping out into the dangerous vanguard of this present time, or constitute themselves a part of the problem by digging their heels in the ground and holding back with all their might against the future! What's behind us—Bible, Creed, saints and heroes—is adequate; but it isn't complete! It's enough, but it isn't finished! Religion is life's growing edge!

Measure Your Lives

What God wants of us is clear enough when we get the world out of our eyes by gazing at Him, and the dust out of our lives! He doesn't want the *bare use* of us for His own sovereign ends. He wants *our gallant use* of this that He has shown us of His own mind in Christ. And we can see that best on Calvary. He wants the love that His love will beget there if you'll suffer it, until you come on some golden day to love the things that He loves, and take out after them bravely, no matter if it does mean a cross for you too, as it meant for Him. He wants you at the foot of that Cross to look once more at the things you've set your heart on: some of them shabby and paltry, others clean and tall. Against those outstretched arms He would like you to measure your whole life from top to bottom: all the great people you know and all the little people and all the people you don't like; and how things seem, and what they are, and what they might be. Just to lean everything there for a while against His heart. He still thinks that will settle it, because He thinks it will do something to you! God give us back our sight—that *must* settle it! If only a man will climb there before he makes his choice!

Better Now Than Later

Toward the very end of the Gospel story Jesus said an incredible thing to His disciples: "Nevertheless, I tell you the truth; it is expedient for you that I go away. . . ." He said it was for their good. And He told them why. He had been their strength and peace and glimpse of God, but there was another experience waiting for them farther on. It's always so. What was being taken away in the present would be given back in the future with interest. Life's subtraction now would turn out to be God's addition later. "For if I go not away the Comforter will not come unto you." To all intents and purposes they were being faced with a simple alternative, and there was only one reasonable choice. Better this separation today than the loss of that fulfillment tomorrow. Better this than that!

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AT YOUR SERVICE

• Materials and services available to chaplains

Events

Cleveland, Ohio, is the place of the Annual Church Conference of Social Work this year. June 11-16 is the date. The Conference will open at 2 P.M. on Saturday, June 11, and is scheduled to close on Thursday, June 16, at 4:30 P.M. Headquarters for the Conference will be at the Hotel Cleveland, which is also the headquarters for the National Conference of Social Work. The Church Conference is open not only to those engaged in full-time church welfare work, but to all who are interested. Further details regarding the Conference may be obtained from the Rev. Dale Dargitz, 1272 Delaware Avenue, Buffalo, New York; the Rev. Virgil E. Lowder, President of the Church Conference of Social Work, 77 West Washington Street, Chicago 2, Illinois; the Rev. Beverley M. Boyd, Executive Secretary, Department of Christian Social Relations, Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Information regarding housing and local arrangements may be obtained from the Rev. Harold Williams, Executive Secretary, Department of Social Service, Cleveland Church Federation, 1900 East 18th Street, Cleveland, Ohio.

Rural Life Sunday, which has its roots in the rogation days of the fifth century, will be observed by Protestant churches throughout America on May 22. A special feature of the observance, which is dedicated to emphasizing the meaning of Christianity to rural life, is an order of worship prepared by the Federal Council of Churches, the Home Missions Council, and the International Council of Religious Education. Copies are available at five cents each with rates on quantities. They may be obtained through the Home Missions Council at 297 Fourth Avenue, New York 10, N. Y.

Publications

A new book entitled *We Follow a Swallow* by Dr. Roy L. Smith, formerly editor of *The Christian Advocate* and now publishing agent for The Methodist Church, is off the press. The book contains a series of stories presented in swift-punching, peppery Roy L. Smith style and will provide, among other things, some good sermon illustrations and sane suggestions with respect to the evils of alcoholic drink. The General Commission has succeeded in making an arrangement whereby chaplains in the armed services and/or Veterans Administration may obtain this publication without cost. Simply mail your request to the Methodist Board of Temperance, 100 Maryland Avenue, N. E., Washington 2, D. C.

"The Salvation Army and the Alcoholic," a pamphlet "which seeks to enunciate the anxiety of The Salvation Army concerning the problems of alcoholism in America today, and to outline some of the steps being taken by our organization to combat the evil," according to National Commander Ernest J. Pugmire, has just been released. The pamphlet includes a "Background to Action" and chapters headed as follows: Alcoholism:

The Army's Role (Tradition and Development of Salvation Army Service in the Field); "Hopeless" Isn't in God's Dictionary (The Human Interest Story of How the Salvation Army Program Works); and Miracles: We Are Seeing Them Happen (Selected Case Histories from Our Files).

Arrangements have been made with the Salvation Army National Headquarters, 120 West 14th Street, New York 11, N. Y., to send copies to chaplains who request them from that office.

What Churches Can Do About Economic Life—Programs and Resources is a source book giving forty pages of answers to the ever-recurring question, "What can we do about it?" Stimulated both by increasing economic tensions and by the call for their Christian solution from the World Assembly of Churches at Amsterdam, many church people are looking today for "a handle with which to take hold," in their own lives and communities.

Many practical starting points are described in this pamphlet. They cover, among others, ways of studying and influencing the economic policies and practices of the Church itself, conducting occupational get-acquainted programs, studying the great Biblical themes and passages which are guides to social action, arranging off-the-record gatherings of like-minded or contrary-minded individuals, conducting "little Pittsburgh" conferences, and considering legislation on economic issues and relations. Under each heading are specific proposals which can be applied to adult men's and women's societies, to Bible classes, and to youth groups. It is valuable for year-round reference.

The pamphlet, which is 30 cents per copy, may be obtained from the Department of the Church and Economic Life of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, New York.

Films

Original still photographs from the Cecil B. de Mille religious classic, *The King of Kings,* are the source material for a series of nine filmstrips now released under the collective title *Incidents in the Life of Christ.* Adaptable for both auditorium presentation and discussion by intimate study groups, the series includes a separate commentary for each strip, synchronized picture by picture, complete with discussion topics and background material. Conveniently boxed for library use, these filmstrips are separated into nine distinct episodes in the life of Christ, which may be run as nine separate studies or chronologically as a continuous story. The entire set, with commentary and aids-to-use, together with a special pamphlet on the use of filmstrips, may be purchased for $35.00; or the individual filmstrip with its commentary and aids-to-use, for $5.00. Inquire at denominational book stores or visual equipment supply houses or write Harmon Foundation, Inc., 140 Nassau Street, New York 7, N. Y., or Cinema Corporation of America, 57 Haines Drive, Bloomfield, N. J.

Lutheran World Action, which has 19 audio-visual aid distribution centers in America, has released or will release soon the following 35-mm. filmstrips:

Love Will Answer (in color), running time with records, 15 minutes. Persons who see these 52 kodachromes

(*Continued on page 38*)

EDITORIAL

Youth of Army Dependents

It is reported that delinquency and vandalism among teen-age dependent youth at some military posts has reached astonishing degrees, but there are chaplains who are using some of the following activities or adaptations of them with good effect.

In response to requests for suggestions with regard to activities for the youth of army dependents we are recommending a careful perusal of the suggestions outlined in the Handbook of the SMCL. There are a number of civic and social activities which can be promoted through a youth organization which will channel their enthusiasm and energy toward constructive objectives. Necessarily, the chaplain or other leader will want to form such an organization under some more descriptive name, since *Service Men's Christian League* would not be appropriate for this group.

While an organization of this sort might select a multitude of aims which it would be well to carry out, it is broadly suggested that the activities might center chiefly around (1) discussion meetings (2) welfare projects (3) recreation.

As examples of discussions for a group of teen-agers who are of mixed creeds, general topics such as the effect of clean literature upon community morals and the effect of comic books on growing youth could be considered.

There is no end to examples of welfare projects. Youth under good leadership usually enter enthusiastically into clothing drives or getting together to repair or build a local tennis court, and so on. For recreation, hikes, picnics, and indoor parties and various hobbies are always possibilities.

A chaplain can tactfully use these devices also to encourage the youth in attendance at worship in the churches of various faiths. In addition, it is quite appropriate for him to urge religious observance among those who are growing up without benefit of any spiritual fellowship.

A Handbook may be had without cost by requesting one from the General Commission on Chaplains.

Meat Which Perisheth

At the last annual meeting of the International Council of Religious Education, widespread adoption of parochial schools was reported rejected. Since the issue was apparently of sufficient moment to warrant rejection, it would indicate a ground swell of parochial-school-mindedness among Protestants.

In a "declaration of cooperation" the special committee on religion and public education said that "as Protestants we declare our interest in and support of the public school."

Before this message was cold, a news release from Southern California arrived telling of picketing on a $100,000 parochial school project. This project was being sponsored by one of the smaller Protestant denominations not usually thought of as being parochial-school-minded.

There are several aspects of this whole question which need some thought by all of us.

First, even with recent court decisions, is it to be imagined that our public schools are to turn pagan? It

should be remembered that the habitual hurling of the epithet *secularism* at our public schools in the decades past is not altogether justified. Simply because certain sectarian indoctrination is absent from their curricula does not mean that good character building is not taking place. We fear that some jaws have worked more energetically to deprecate the efforts of the public schools than their corresponding minds and bodies have to build them up.

In the second place the gigantic task of character building formerly done in most homes has also avalanched upon the public schools. Despite the schools' perennially limited resources, an outstanding piece of work has been done.

One must therefore ask what is back of the trend toward more parochial schools. Is it the fear that because of recent judicial rulings the public schools will become amoral? Or is it the determination to get a bite out of the taxpayer's money for sectarian purposes, if or when Federal aid to education may be authorized by the Congress? In any case it is as much the right of those who have not hitherto had parochial schools, to have them, as it is for those who have always had them.

But oddly enough both in Europe and in America the first schools of any consequence were begun by the Church. This was to be the unifying process of society. Is it not a curious anomaly that in America today the trends toward sectarian education at the expense of our public school system should be a chief *disunifying* factor in our society?

It will be difficult for the churches to justify before a threatening godless ideology their own basely materialistic struggles for earthly treasure and power.

AT YOUR SERVICE

(*Continued from page 36*)

should appreciate DP's as "Desirable People," worth the effort it takes to find jobs and housing for them. The film also depicts church rehabilitation in Europe and LWA activities. Commentator is Pastor Ross F. Hidy, who snapped the pictures in Europe. Script or records may be used with the filmstrip.

Will Their Day Come Soon? (black and white), running time with records, about 15 minutes. The plight of Displaced Persons is movingly portrayed in this film, based upon a script by Dr. and Mrs. Howard Hong. Plans for production include a musical background for the two voices that alternate between dramatic and historical comment on the pictures.

While It Is Day (black and white), running time, 26 minutes, with records. This strip shows how the principle of "self-help," in operation in both physical and spiritual aspects of LWA aid to Europe, is used to bring restoration to large numbers of the brethren there; also covers orphaned missions.

New York distribution office is in care of Mr. Harold E. Skelton, 231 Madison Avenue, New York 16.

SKY PILOT SATIRE

Intruding in Inconsequential Affairs

When a man places himself under *Heaven's High Jurisdiction* he is saved without being enslaved. None of that supreme authority's "thou-shalt" or "thou-shalt-not" injunctions swaddle his spirit in sackcloth and ashes. None of them invalidate his title to enough elbowroom to behave like a sane human being. On the contrary, the Holy Bible is either neutral or silent about more things than he could do in a dozen lifetimes.

By Ira Freeman

He may play chess. He may become a husband or remain a bachelor. He may extract particles of gold from earthly mud or analyze star dust. He may wear ancient robes or modern trousers. If he happens to have a soldier's appetite, he may eat a garrison ration. If his stomach is weak, he may go on a diet for its sake. But inasmuch as "the Kingdom of Heaven is not meat and drink," he would hardly move his Bible from its proper sphere of influence to the kitchen and use it as a cookbook.

Saint Paul's frank admission—please read the eleventh chapter of his first epistle to the Corinthians—that he liked to see men's heads bare and women's tresses covered during a prayer, but lacked authority to make the custom mandatory, is apropos as an illustration of the position which today's Christians should take when they are dealing with anything that is beyond the range of the Bible's requirements and prohibitions.

In the sixteenth verse of the third chapter of Saint Paul's second epistle to Timothy, he gave this list of things for which the Bible should be invoked: "All Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is obvious that we should not try to divert God's Word from that high mission to campaigns against molehills. Instead of chipping unrelated bits of the Bible from their respective explanatory contexts—I wonder if that is a form of biblioclasm—and using them in an effort to prove that everything on this planet menaces the spiritual status of its

inhabitants, we should be glad that the Bible is crammed with assurances that the manifold Christian virtues which distinguish the children of God from the offspring of soulless simians are divine bequests. And these cannot be affected by such things as the food on our tables, the lapels on our coats, or the rings on our fingers.

ARE YOU AWOL?

(Continued from page 32)

going to continue. What then will those have who have been traitors to the kingdom of God, who in regard to His service are AWOL?

Some Good News

But now we come to some good news, not for the soldier AWOL, but for the sinner away from God. No one is going to take the soldier's place in the punishment which is meted out to him for his desertion. But one has taken the sinner's place, even Jesus Christ upon the cross, so that Peter cries out with joy, "Who his own self bare our sins in his own body on the tree, that we being dead to sin might live unto righteousness; by whose stripes are we healed." In the Garden of Eden man got that first good news. Many people forget the twenty-first verse of the third chapter of Genesis, which says, "Jehovah God made coats of the skins of beasts and clothed them." (Adam and Eve.) Beasts were killed to get their skins. God made it plain to Adam and Eve that they deserved death. But in the love and grace of God a substitute was given. I am sure that He explained to them the meaning of all this and, doubtless, told them that later He himself would be that substitute. When the skins were prepared and wrapped around them, I am sure they were taken back into fellowship with God. Thus when the sinner is wrapped in the righteousness of Christ, who died for him, he is taken back into the fellowship of God and into the service of the kingdom which he had before deserted. And he sings:

"Free from the law, O happy condition,
Jesus has bled and there is remission.
Cursed by the law and bruised by the Fall
Christ has redeemed us, once for all."

If we work upon marble it will perish;
If we work upon brass time will efface it;
If we rear temples they will crumble into dust;
If we work upon immortal souls,
If we imbue them with immortal principles, with the just fear of God and love of fellowmen;
We engrave on those tablets something which will brighten all eternity.

—*Daniel Webste*

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BOOKS

• *News about the newest*

Garden City Publishing Company has acquired the reprint rights to Norman Vincent Peale's *The Art of Living,* which was published in January. Designed to help modern people establish happy, satisfactory, effective lives, *The Art of Living* is an analysis of the effect inner conflicts, worry and fear, moral defect, and tension have upon everyday people. Price $1.00. Garden City Publishing Company, 14 W 49th Street, New York 20, New York.

Answers to all the questions which arise to plague the harried program chairman can be found in *The Toastmaster's Guide,* a Blue Ribbon publication by G. Lynn Sumner. Twenty-five years' experience at the speaker's table has provided the author with a wealth of information and suggestions for the man who wants to put together and present a fast-moving, successful program. His book contains numerous examples of actual introductions and responses to the introductions, as well as many humorous anecdotes of speakers, caught in tight spots, who have successfully and skillfully managed to keep the talk flowing. Price $1.00. Garden City Publishing Company.

The story of cooperative Christian education in the United States and Canada, as told by Dr. William C. Bower and Dr. Percy R. Hayward in *Protestantism Faces Its Educational Task Together,* was published in February. This 288-page book recounts the important developments in interdenominational religious education during the last quarter of a century. The organization of the Council to serve the common needs of Protestant Christian education is outlined. A summary chapter interprets the main trends in religious education through the years and for the future. Copies may be ordered from the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois. Price $3.25.

In his Inaugural Address on January 20th, President Truman's fourth point called for "a bold new program for the improvement and growth of the underdeveloped areas of the world." Maurice Hindus' new book titled *In Search of a Future,* published by Doubleday in February, deals with some of the most backward of the countries the President had in mind. He clarifies and dramatizes the nature of the problems in Persia, Egypt and Iraq and outlines concretely the essential elements necessary for solving them effectively. Doubleday and Company, 14 W 49th Street, New York 20, New York.

The Religious Book Club has recommended two outstanding books in celebration of its twenty-first birthday: (1) *An Approach to the Teaching of Jesus* by Ernest Cadman Colwell, dean of the divinity school of the University of Chicago. Dr. Colwell's book has been hailed as a fresh and fascinating interpretation of Jesus. (2) *Laymen Speaking* by Wallace C. Speers; a symposium in which twenty-eight active leaders in the business and professional world bear

personal witness for the practical necessity for Christianity. Religious Book Club, 76 Ninth Avenue, New York 11, New York.

A comprehensive summary of the Talmud and its teachings in English is *Everyman's Talmud* by the Rev. Dr. A. Cohen. A knowledge of that vast treasure-house of ethics, religion, folklore and jurisprudence is essential to anyone who would understand the roots of Jewish culture. Dr. Cohen's work is designed to fit the requirements of the average reader and has so proved itself. E. P. Dutton & Company, 300 Fourth Avenue, New York 10, New York. Price $4.50.

Nicholas Monsarrat has written a memoir of his brother, killed during the war, which Alfred A. Knopf published in January under the title *My Brother Denys*. Mr. Monsarrat recreates the life lived by his wealthy English family in Liverpool and on the Welsh coast from 1912 to 1940, from nursery intrigues to English public school life, and into young manhood in the 1920's, the period of a new sexual freedom, of fast, shiny cars and gay, elaborate parties. The narrative ends with the coming of depression and war, and the memory of the last good times of stability and promise. Alfred A. Knopf, Publisher, 501 Madison Avenue, New York 22, New York.

El Alamein to the River Sangro is Field-Marshal Montgomery's personal account of the great campaigns of the Eighth Army in North Africa, Sicily and Italy. Based on his personal diaries and written in his direct and lucid style, *El Alamein to the River Sangro* is a military document of first importance. At every decisive poin in the campaigns, the Field-Marsha reveals the original plan of his strat egy and then analyzes the workin out of the plan of the actual fiel battle. This is a military history b one of the foremost of modern gen erals. He alone could write this book E. P. Dutton & Co. Inc. Price $6.50.

Mr. Justice Black: The Man an His Opinions, by John P. Frank, wa published in January by Alfred A Knopf. This is a biography of Justic Hugo L. Black, one of the stormie and most controversial figures on th Supreme Court bench, together wit a selection of his most significar opinions and analyses of them. Th book contains an introduction b Charles A. Beard which is the la piece of writing completed by th noted historian before his death la year. Alfred A. Knopf, Publisher.

A diagnostic report of present-da Y.M.C.A.—church relations in th United States has been prepared b Owen E. Pence in consultation wit the committee of Bureau of Record Studies and Trends of the Nation Board, Y.M.C.A. It is a summary a critique of studies of Y.M.C.A. church relations conducted under th Bureau's auspices between 1940 a 1948. Association Press, New York.

Marquis James' Pulitzer Prize-wi ning biography of Sam Houston, T *Raven*, was published in Februa Woven through Sam Houston's care is a tragic love story, the facts which were first published in th book. It is a product of years of r search which has carried the auth to every part of this country and Europe. Garden City Publishing C Price $1.98.

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NEWS AND VIEWS

GENERAL:

The influence of moral judgment in international affairs, the deadlock regarding world control of atomic energy, the Far East crisis, and the failure of nations to reach agreement on major issues connected with a permanent peace settlement were survey issues 400 delegates representing more than 35,000,000 American Protestants studied at the National Study Conference on the Churches and World Order sponsored by the Federal Council of Churches and held in Cleveland, March 8-11. Principally, the conference analyzed the points at which the churches can make appropriate contributions to world order, ways of making these contributions, and the general policy of the churches regarding Christian strategy in the realm of world order. The Rt. Rev. William Scarlett, chairman of the Federal Council's Department of International Justice and Goodwill, presided at the conference and Mr. John Foster Dulles delivered the keynote address.

Rural Centers. Courses are now being taught 19 "seasoned" missionaries at the "Cornell University School for Missionaries," in cooperation with Agricultural Missions, Inc., which body is promoting the new emphasis Protestant churches are giving rural mission work. These rural centers are considered a specialized means of giving the peoples of the world, where they live, the gospel message, medical care, modern schooling, an economic and a rural program.

May 1-8 Is Family Week. The theme, "Christ the Center of Home Life," is an intensely practical theme: Christ, who loved, understood, as no one else ever loved, understood; the family, the rallying point of hope for rebuilding the shattered life of our time. With Christ at the center of the family, the blighted marriages, and, eventually, the blighted condition of the world, would disappear.

Successful completion of its 1948 campaign to raise $4 millions for church relief and reconstruction abroad gave a great impetus to the greatest relief effort ever undertaken by the Lutheran Churches in America.

At the Fifth Religious Radio Workshop, co-directed by the Rev. Everett C. Parker and Miss Elinor Inman (director of Religious Broadcasts, CBS), Mr. Parker, recently elected director of program and production of the newly-organized Protestant Radio Commission, said that foreign radio stations are starving for good programs, both religious and secular. As a solution he advocated the widest possible use of radio and the training, in America, of nationals for leadership in this task. Sterling Fisher, former missionary to Japan, now director of public service programs, NBC, said that religious groups are developing better programs but have not as yet

The Rt. Rev. William Scarlett, Protestant Episcopal Bishop of Missouri, who presided at the National Study Conference on the Churches and World Order held in Cleveland.

used religious radio on a national basis for adult religious education and urged them to do so. He said that decentralization of television broadcasting is inevitable. Albert Zink of WRGB-TV, Schenectady, N. Y., stated that religious shows have to be "simple, intimate and nonsectarian," and that religion in television will not be successful if bombastic.

"One Great Hour"—broadcast at 8-9 P.M., March 26th, was one of the biggest publicity jobs the Protestant Churches ever attempted. This was a dramatization presenting world relief activities of Church World Service in Europe and Asia, and was beamed to 1,092 radio stations.

Documentaries: A series of five 15-minute documentaries, "World Without End" is now offered free to local church councils and radio stations by the Foreign Missions Conference of North America. Included is an on-the-spot documentary of the 37,000-mile trip made by S. Franklin Mack, chairman of the World Radio Committee, the Rev. Everett C. Parker, director of programs and production, PRC, and Niklaus Hagman, chief engineer, station WJZ, New York. The voices, songs, dreams of the nationals served by the missionary enterprise are recorded. Other programs are the story of Sam Higginbottom, missionary in Allahabad, India, a drama of Albert Schweitzer, famed medical missionary, and an interview with Dr. Frank C. Laubach, promoter of a world literacy campaign.

The Protestant Motion Picture Council chooses *I Remember Mama* as best picture of 1948. In presenting Miss Irene Dunne the award for RKO Dr. Daniel A. Poling stated: "The Protestant Motion Picture Council is a two-year-old baby, but it talks, walks, and covers a great deal of ground." *Christian Herald* (PMPC's founder) circulates in a vast motion picture market and among moulders of public opinion throughout America. PMPC chose *The Boy with Green Hair* as a recent picture-of-the-month.

Laymen, Negative. In the opening session of the first annual meeting of the National Council of Presbyterian Men in the USA, laymen heard Dr. Charles Turck, their president, bluntly say that laymen were indifferent to community welfare, that community betterment more often than not was unpopular if it meant increased taxes for Presbyterians, who are usually well-off financially. His criticism

were of clergymen, too, clergymen who claim "that secularism and intellectualism are the major problems of the day" when they should instead be campaigning against "moral indifference" and "the flight from reality into another world." Another criticism came from Dr. Jesse Hays Baird, president of San Francisco Seminary: "Too many outstanding leaders are so busy running the Chamber of Commerce, the Rotary Club, the Masonic Lodge, the local political set-up that they have no time to teach a Sunday School class."

Laymen, Positive: A plan to enlist 800 key laymen across the country in the $6,000,000 Christian World Mission of the Congregational Christian Churches has been approved. Each layman is expected to take leadership in five to seven churches. The money will go into denominational home and foreign missionary projects.

Mergers. A merger seems assured for the Congregational Christian Churches and the Evangelical and Reformed Church. The Congregationalist's General Council voted 757 to 172 in favor of union, thus committing the denomination to merger. The decision of the Evangelical and Reformed Church will be made in special session of their General Synod April 20-21. If merger is accomplished, it will be the largest Protestant union in 10 years. The newly-created United Church of Christ will boast a total of nearly 2,000,000 members and will have 13 seminaries, 30 colleges, 16 homes for the aged, nine hospitals, two homes for epileptics and 11 orphanages, with property totaling $258,000,000. Opponents of the union

John Foster Dulles, Bishop G. Bromley Oxnam, and Professor Reinhold Niebuhr planning the final details of the National Study Conference on the Churches and World Order held in Cleveland.

have established headquarters in Chicago under the name "Continuing Committee of the Congregational Christian Churches of the United States" and have declared they would bring legal action to prevent the merger.

Proponents of church union are focusing attention on another proposed merger, of the Reformed Church in America and the United Presbyterian Church. A revised master plan for merger will be studied when the National Assemblies of the two churches meet simultaneously at Buck Hill Falls, Pa., May 20-25. This merger would unite a church founded in Scotland by Knox and one begun in the Netherlands by Calvin, and the new church would be known as the United Presbyterian Reformed Church, with a national membership of 400,000.

"A modern political inquisition" is what the House Un-American Activities Committee was dubbed by the Commission on Christian Social Action of the Evangelical and Reformed Church when it called on the 81st Congress to reconstruct the Committee. The Commission also urged Congress to broaden the scope of the Displaced Persons Act, asking particularly for the admission of DP's as nonquota immigrants, elimination of occupational preference and substitution of regular immigration law assurances for the present job and housing guarantees.

German youth problems was the subject of an address Herr Gustav Gedat, head of the YMCA in Germany, and special adviser to AMG, gave at the annual conference of the National Council for Christian Leadership in Washington, D. C., recently. The National Council includes members of Congress and prominent businessmen throughout the country.

Heifers and bulls, totaling more than 5,000, have been shipped to needy families and institutions abroad by the Heifer Project Committee. This is an interdenominational group begun in 1944. The largest number of animals was shipped in 1946, when UNRRA was active in shipping livestock.

INTERNATIONAL:

English-speaking churches' support sought. Dr. Garland Evans Hopkins, Washington, D. C., executive secretary of the Fellowship of English-Speaking Union Churches Overseas, announced a campaign to raise $300,000 for more than 60 churches (attended by British and American residents of various denominations) located in port cities diplomatic and trade centers throughout the world. The Fellowship aims to strengthen the Union churches underwrite their budgets, bring them into closer relationship, and help them affect the native life of their communities, and it seeks funds from churches business firms and individuals in the United States and foreign port cities

Soviet officials absent. In Istanbul at enthronement ceremonies for Athenagoras I, the newly-elected ecumenical patriarch, spiritual leader of Eastern Orthodoxy, called upon Eastern Orthodox communicants to cooperate with all other Christian Churches, including the Roman Catholic Church. But no representative from the Soviet Union or from countries behind the Iron Curtain

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hich countries have predominantly rthodox populations, were present to ear him. Thus, in urging cooperation, thenagoras I further pointed up the ft between the two Orthodox groups and put himself on record as pposed to the Moscow Patriarchate's sition.

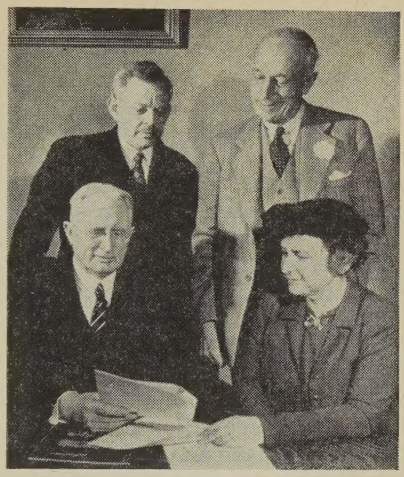
World Council member churches eld their first constituent meeting arch 21-23 in Evanston, Illinois. It the responsibility of the conference promote and publicize the World ouncil in the United States.

Keep the door open to "high-level merican-Soviet peace consultations" as an appeal made to the Secretary State by a group of twelve promient New York Protestant leaders who ressed that Christian Churches and urchmen have persistently requested S.-Soviet negotiations for peace.

ERSONALITIES:

Senate Chaplain. Dr. Frederick rown Harris, pastor of Foundry ethodist Church, Washington, D. C., r 24 years, was named by the Senate emocratic Conference to serve as aplain of the Senate. His article, The Righteous Sword" appeared in e January, 1949, issue of THE CHAPTIN. Dr. Harris, who was Senate aplain from 1942 to 1947, succeeds . Peter Marshall, pastor of the New rk Avenue Presbyterian Church, no died recently.

Naval Academy. Everett P. Wuebns (Cmdr.), senior chaplain at the val Academy, died of a heart attack nuary 28. He joined the Army aplains Corps in 1935 as a first utenant and transferred to the Navy 1936.



The new officers of the Federal Council of the Churches of Christ in America: (seated) Bishop John S. Stamm, president; Mrs. Douglas Horton, vice president; (standing) the Rev. W. Glenn Roberts, recording secretary; Mr. Harper Sibley, treasurer.

Resignation. Dr. Stanley I. Stuber, a regular speaker on Mutual's daily network program, "Faith in Our Time," has resigned as director of public relations of the Northern Baptist Convention to become director of promotion for Church World Service.

Appointments. The Rev. Robert E. Van Deusen was named full-time secretary of the Washington office of the Lutheran Division of Public Relations, and Chaplain (Col.) Gynther Storaasli, retired, was elected secretary of the Bureau of Service to Military Personnel.

Director. Dr. Alfred Carpenter, formerly the director of both the Home Mission Board and the Chaplains Commission of the Southern Baptist Convention, on March 1 as-

sumed full-time duties as the director of the Chaplains Commission (Southern Baptist).

Training. Chaplain E. H. Hamme completed two weeks' reserve training at Barber's Point and then returned to his pastorate in Honolulu.

Promotion. Chaplain Stanton W. Salisbury has been promoted to the rank of Rear Admiral, lower half.

Elected. Dr. William G. Sodt, New York, was elected to his second one-year term as president of the National Lutheran Council; Dr. Martin Anderson, Chicago, president of the Eastern District of the Evangelical Lutheran Church; Dr. Armin G. Weng of Chicago, secretary; Mr. S. Frederick Telleen of New York, treasurer. The Rev. Carl E. Lund-Quist was appointed as assistant executive director of the National Lutheran Council.

Appointment. Dr. James V. Claypool, secretary for promotion of Bible use of the American Bible Society and a former chaplain, has been named associate secretary of the Chicago Bible Society. This midwestern depository ships the Scriptures to 20 states, and Dr. Claypool hopes to develop extended relationships with the seminaries and students. He states that he will be glad to see any of his old or new chaplain friends at any time.

Acceptance. The Rev. Hjalmar F. Hanson has resigned the pastorate of Moreland Church, Chicago, and has accepted a call to the church at Granite Falls, Minn. Chaplain Hanson served creditably in the Navy during World War II and won national distinction as director of the Great Lakes Naval Choir. Not only was this choir heard widely by radio but its presentations are still being enjoyed through favorably acclaimed recordings.

EDUCATION:

Pronouncement. The International Council of Religious Education at its annual meeting made its first pronouncement on weekday religious education since the U.S. Supreme Court ruling against religious education in public schools last year. It said "there is nothing in our laws nothing in our court decisions up to and including the McCollum opinion nothing in our traditions, which prevents the school, within its own program, from making adequate provision for the religious interpretation of life."

The "Christian University of Japan—first thought of as "atonement" for the atomic bomb—will cost $10,000,000. The Japan Christian University Foundation, with headquarters at 214 East 21st Street, New York City, begins its intensive campaign to raise this sum in Canada and the United States on April 18. Dr. Ralph E. Diffendorfer is president, and Dr. James L. Fieser is executive secretary of the Foundation.

FOREIGN:

Eighty German Protestant and Catholic clergymen are scheduled to visit the United States before July under the American Military Government's exchange program, AMG officials have announced. AMG will also facilitate transportation and security of visas for 600 German laymen invited by American churches to spend three months in the United States.

Churches and Organizations

Affiliated or Co-operating with

THE GENERAL COMMISSION ON CHAPLAINS

and the work of the

SERVICE MEN'S CHRISTIAN LEAGUE

ORGANIZATIONS:

Nat'l Council of Young Men's Christian Associations
International Council of Religious Education
Federal Council of Churches of Christ in America
International Society of Christian Endeavor

CHURCHES:

Advent Christian General Conference of America
Baptist, General
Baptist, National Convention of America
Baptist, National Convention, U.S.A., Inc.
Baptist, North American General Conference
Baptist, Northern
Baptist, Seventh Day
Baptist, Southern
Baptist, Swedish
Baptist, United American Free Will
Christian Reformed
Christian Science
Church of God
Churches of God in North America
Congregational Christian
Disciples of Christ
Episcopal
Evangelical and Reformed
Evangelical Congregational
Evangelical Free Church of America
Evangelical Mission Covenant
Evangelical United Brethren
Latter-Day Saints
Methodist
Methodist, African Episcopal
Methodist, African Episcopal Zion
Methodist, Colored
Methodist, Free
Methodist, Primitive
Methodist, Wesleyan
Moravian
Nazarene
Pentecostal Holiness Church
Presbyterian, Associate Reformed
Presbyterian, Cumberland
Presbyterian, United
Presbyterian, U.S.
Presbyterian, U.S.A.
Reformed in America
Salvation Army
Seventh Day Adventist
Unitarian
United Brethren in Christ